

G O D,
THE
K I N G.
AND THE
Church.

(TO WIT)
(s.) Government both *Civil* and *Sacred* to-
gether *Instituted*;
Publique Solemnities in *Consecrated Places*;
from the beginning *Celebrated*;
True Zeal in opposition to *Lukewarmness*,
consistent with *Moderation*, *Stated*;
And throughout all, the *Church of England* in
the *Strictness* of its *Uniformity*, against both false
Accusers, and false *Brethren*, *Vindicated*.

Being the Subject of Eight Sermons, Preached
in several places, and now published by *George Seignior*,
Fellow of *Trinity College* in *Cambridge*, and *Domestick*
Chaplain to the Right Honorable the Earl of *Burlington*.

Obsequium amicos, Veritas odium parit; Tercium

We can do nothing against the Truth, but for the
Truth; 2 Cor. 13. 8.

L O N D O N ,
Printed for *Christopher Wilkinson* at the *Black Boy*, against
St. Dunstons Church in *Fleetstreet*. 1670.





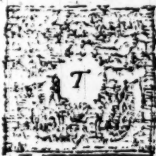


To the Right Honorable

RICHARD BOYLE,

Baron of *Clifford*, *Toughall* and
Bandon; Viscount of *Kynalmea-*
kie and *Dungarvan*; Earle of
Burlington and *Corke*; Lord
High Treasurer, and a Privy
Counsellor of his Majesties King-
dome of *Ireland*.

My Lord,



The utmost of my Ambition in
this Dedication is with an
humble request of its accep-
tance, a grateful acknow-
ledgment of your Lordships
many undeserved favours,
of which I am every day sensible; being
confident, that however weak these my en-
deavours are now made publick, they shall

The Epistle Dedicatory.

not want both incouragement and protection from One, whose constant piety it has been to receive a Prophet, and a Prophet's Message, though there might be no other reason, yet for this, that it came in the name of a Prophet.

Some of these Discourses have already had the honour of your Lordships Ear, but I must confess more seasonable to the times we live in, then suitable to that Auditory, amongst whom God is praised in the Beauties of his Holiness, and it is a joy as well as Comeliness to behold our Order; the August Solemnities of an Holy worship, there celebrated, are of themselves a Continued Prædication of the Subject Matter here treated on, should I be silent, and were these lines with their Author buried in Obscurity: However, amidst the the daily violences offered to God and his Service from wicked and unreasonable Men, it may seem requisite that there be these more open Attestations unto Truth, that so a froward and peevish Generation may hence be rendred the more inexcusable, in that they do not perish without warning.

Whatever was the Motive to this Publication from a private person in my circumstances, God knows; and your Lord-
ship

The Epistle Dedicatory.

ship may safely honor me with this Defence; that I seek no great things for my self; and I humbly conceive that the Discourses themselves, if candidly perused, will intimate as much; all that is here performed or designed is only a Mite or two out of a small Stock; a mean and an unworthy, but an hearty addition to what others have very happily cast in out of their abundance into the Treasuries of God towards the building and maintaining of our Church in its wanted Strength and Beauty.

And as I am not, nor need be much solicitous what entertainment these writings meet with abroad, being conscious to myself of my own integrity; so, I hope it is far from flattery, since a real truth, in that I have no other Apology to make, then to crave your Lordships pardon, whilst I must acknowledge these Discourses to be but a rude and unpolished Comment on your own daily more pious and severer Practises; so that there may be this satisfaction at least to your Honor in the perusal, if for the Author little, for your Self more, at the same time a favourable construction for him, but a comfortable and more just reflection upon your self, in the consideration of that reward, which is consequential to well ordered conversation. And here, though it be some trespass upon

The Epistle Dedicatory.

modesty, yet to provoke the imitation of others in this licentious Age, I must bear witness to the world of a most excellently well Governed Family, the constant returns of Holy Offices, the great care which both by your Lordships example and command is taken that the Meanest Person in it be instructed in those wholesome Principles of our Church Catechisme, (a piece of Discipline upon Youth so sadly neglected!) in the management of all which, if I am an unworthy instrument, I must own the success of all my undertakings of this Nature more to your Lordships favour and countenance, then to any thing of skill or ability in my own performances.

*And now, having put Your Honor to this unexpected trouble, I most humbly crave leave for one Short Intimation, which will save the tedium of a Preface; and it is this, That Some of the ensuing Discourses are presented to your Lordship, with relation to the occasion of their first composure in the Discharge of my Duty in a small Cure which I once had in the University, where it was my custome as often as I could to give the Lesson provided to my hands out of the Churches service, not at all regarding that cossing imputation of being styled a Postillar, ut rather endeavouring to inculcate upon
the*

The Epistle Dedicatory.

the People that they should consider how suitable many times and seasonable, even in contingent circumstances, is the Message delivered to them from God in the Voice of his Church; and for this reason I have industriously published, what was at first so occasionally Penned and Preached, being sorry that by reason of our continued Factions and Divisions, notwithstanding an Act for Uniformity, it still is so much every day, a word in season.

No more; but, what is my daily Duty shall be here an hearty and sincere acknowledgment, (to wit) my uncessant Prayers for your Lordships health and happiness, and for the most Religious and Vertuous Lady your Honorable Consort; God of his infinite Mercy every day more and more Remember You and Yours concerning this for Good; and He forget not, but may the blessing be on You and Your Family, the many Kindnesses You have done for the House of Our God, and the Offices thereof. I make bold with submission, craving your Honorable Protection both of the Author and his work, to subscribe my self

*Your Lordships most Obedient and
Faithful Servant and Chaplain*

Geo Seignior.



MOSES and AARON;

A

SERMON

Preached before the KING at
Saxham in the County of *Suffolk*,
April 17. 1670.

Exodus 4. 16.

*And he shall be thy Spokesman to the people : and
 he shall be, even he shall be to thee instead of a
 Mouth ; and thou shalt be to him instead of
 God.*

UPon the first view of the Text and con-
 text we find *Moses* the Servant of the
 Lord, and *Aaron* the man of God join-
 ed together in one and the same commis-
 sion ; both set over a Captived people , to deliver
 them unto a more glorious liberty ; and both sent
 unto an oppressing hard-hearted Tyrant to demand
 a speedy restitution from slavery , and to require
 satis-

satisfaction for injuries done unto the Son of God :
 ver. 22. *Israel is my Son, even my First-born* ; he
 is now also to be called, the Redeemed of the Lord,
Let my Son go that he may serve me ; and if thou re-
fuse to let him go, behold I will slay thy Son, even
thy first-born.

Moses. the meekest man in all the earth, does
 mistrust his own ability, who is sufficient for these
 things ? It is indeed the good will of him who dwells
 in the Bush to send unto, and to work a deliverance
 for his people ; But, who am I, that I should go in
 unto Pharaoh, or bring forth the children of Israel
 out of Egypt ? I am a man of slow speech, and of a
 slow tongue ; Surely Moses does not consider the
 great sight before him, the Bush burning, and not
 consumed ; a lively representation to him in the ve-
 ry figure of it, that the more the people were
 afflicted, the more they did multiply and grow ;
 notwithstanding the Egyptians made their lives bit-
 ter to them with hard bondage in Mortar and in
 Brick ; all their service wherein they made them to
 serve was with rigour ; yet cap. 1. 20. the people
 multiplied, and waxed very mighty. and the Egyp-
 tians were grieved because of the children of Israel. And
 doth Moses know, and see all this ? the green tree
 before him encompassed with flames, and still a-
 live ? the people labouring as it were in the fire, in
 the furnace of affliction. growing out of weakness,
 and so from strength to strength under the weights
 of all their pressures ! and yet is he diffident and
 distrustful, because of some personal infirmities, as
 if that God could not make his strength perfect in
 weakness ? *Moses* had best be careful lest his hu-
 mility and meekness degenerate into pusillanimity
 and fear, and so the Lord be provoked unto anger ;
 for,

for, God will send by the hand of him, whom he will send, and that is, by the hand of Moses; yea, though he be a man of a slow speech, and of a stammering tongue, even hence has God ordained, and perfected his praise, that he may still the enemy and avenger: what though his lips are not touched with a coal from, yet one that waits at the Altar shall be his Mouth? Is not Aaron the Levite, thy Brother? I know that he can speak well, ver. 14. and cap. 7.

1. I have made thee a God to Pharaoh; and Aaron thy brother shall be thy Prophet: So long as you two keep together, so I am with you Both, and that, to supply all manner of defects in either of you; my word is a sure word of promise, if so be that you two are as one; ye put your selves out of my protection, if in the least you sever; but whilst Union is promoted, neither of you shall fail; and as a most certain indication, that you are like to stand and fall together, so this is my everlasting ordinance betwixt you Both; v. preced. Thou shalt put words into his mouth; which shall no longer be his Mouth, but thine; who hath made it so? have not I the Lord? And, lest his message should be despised; his person hated, because of the truth which he is to speak; Lo, thou art to defend him, to be on his side to withstand Pharaoh; see thou to that, have not I said it? nay, I have set thee so, Thou art unto them both instead of God: Thou art as God, to Aaron, to protect him; thou art as God to Pharaoh, to execute wrath and vengeance upon him; and therefore upon this double account shall Aaron be thy Spokesman to the people; his office is again renewed upon, and confirmed unto Him; He shall be, even He shall be unto Thee instead of a Mouth; because that Thou, on all accounts and upon eve-

ry occasion shalt be to him instead of God.

The words, as you hear, having this relation to the Context, are in themselves, an account given us of the two standing Ordinances of *Magistracy* and *Ministry*; a *King* as Supreme, and an *High Priest* both constituted by God himself to live, to love and to rule together; and this institution confirmed and settled by way of supply to something that was wanting, an amends made for a personal insufficiency; whilst *Moses* out of a principle of self-denial would not *ambire Magistratum*, be too hasty in taking upon him *cap & onus* the burden of this honour, since he was conscious to himself of his own inability, ver. 10. *O Lord my God, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant: This humility, and modesty in Moses at the first was commendable; but honour follows those who shun it, especially where so exemplary a meekness goes before it; God therefore renews his command, with a promise of assistance in the work drawn from his own Omnipotence, ver. 11. who hath made mans Mouth? have not I the Lord? now therefore go, and I will be with thy Mouth, and teach thee what thou shalt say. Yet, this would not do; the meekness of Moses hath betrayed him to diffidence and distrust; fain would he be rid of the imployment, fearful he is that he shall not go through with it, but sink under the weight of it, ver. 13. O my Lord, send I pray thee by the hand of him whom thou wilt send: In which words, whether Moses requested, that his brother Aaron might be joined as a fit companion with him; or, whether he had an eye to the promised Messiah; ---- Him whom thou wilt send, ---- Christ in the fulness of time to be sent to work a*

great

great *Redemption*, of which this present *Deliverance* was to be but a *Type*; and therefore, none like Him, to accomplish *Type* and *Anti-type* at once; I say whether it were one, or other, is not much to our purpose, further then the just naming of it to inquire: This we are sure of, that *Moses's* unbelief was reproveable, his sin of distrust aggravated, because he could not take heart from Gods express Promise; Notwithstanding the wonderfull sight which he saw, the gracious words which he heard, still he was faithless and not believing; hence, *verse 14. the anger of the Lord was kindled against Moses*: However, to make way for an all-sufficient supply, both the *Humility* of *Moses*, and his *Diffidence*, was not unfairly urged; his *Humility* which God encourageth, with a gracious Promise of a ready help from himself; his *Diffidence*, which God convinceth against all Objections, by promising an assistance most effectual, even from his own experience of it, *ver. 14. Is not Aaron the Levite thy Brother? I know and so dost thou, that he can speak well*; He will be glad to meet thee; and, thou must rejoice to go with him; This is the supplement of all defects from you two, one with another; and here is the Completion of your Commission, *My assistance to you both*. So that the verse before the Text is a supply to both from God, which denotes to us the *Divine Ordinance and Institution*, and that First Verbal, *Thou shalt speak unto him, and put words in his Mouth; and I will be with thy Mouth, and with his Mouth*; Secondly, *Real, I will teach you what you shall do*. The Text is the mutual supply as consequential upon the *Divine Institution*, that one must make for the other; This being the scope and

and sum of the whole Paragraph;-----That, Government both *Civil* and *Ecclesiastical*, was at first instituted and established by God himself, over such a People, whom he would take and choose to himself for his own inheritance; and these two instituted not onely *at one Time*; but, both in an *Union*, in a mutual relation and dependance one upon the other: whether the Phrase in the Text, as spoken by God himself, *He shall be*, and, *Thou shalt be*,-----be by way of precept; then it denotes the necessity of this mutual *Union*; or, whether it be by way of *Promise*, referring to the foregoing verse, then it denotes the *Utility*, and advantage of this *Relation*; since there is no assurance of Gods *Blessing*, on which side soever the *'Division* or *Separation* be made.

'Tis pity to divide the Text, when the words speak nothing but *Union*; I shall endeavour to keep my self close to the scope of them, whilst I confine my Discourse unto these *Three Particulars*.

First, Here is the *Promulgation* of two great Authorities, and that made to those who are *Subjects* unto Both: the *Promulgation* is to be made by the *High Priest*; who, while he speaks for his Prince unto the People, doth at the same time declare his own appointment to be of a *Divine Right*: *He shall be thy Spokesman to the People*; ----- *He shall be*, even *He shall be to thee instead of a Mouth*.

Secondly, Here is the due *Execution*, firm *Establishment* and sure *Administration* of both these Au-

Authorities; whilst the *Prince* doth defend the *Priest*; he doth so *stand by himself*; the *Throne* is thus established to him in Righteousness, the Kingdom is confirmed in the hands of *Moses*, whilst he is unto *Aaron* instead of *God*.

Thirdly, Here is a Promise of *success* to *Both*; an assurance that God will not be wanting, where this *Union* is continued; and that taken from the Phrase, or manner of expression in the Text, relating to the last words of the foregoing verse, spoken by God himself by way of *Promise*, ---- *He shall be*; and, ---- *Thou shalt be*; and then, ---- *I will be with thy Mouth*, and with his *Mouth*, and will teach you what ye shall do: This is the sum of the Text, and the Deligne of what farther I have to say from it.

"Of which that I may so speak, and
"you so Hear, that we may all of us
"profit, Let us pray, &c.

* Can. Eccl.
Angl: 55.

First, The *Promulgation* of two great Authorities, and that made to those who are *Subjects* unto *Both*, the *Promulgation* is from the *High Priest*, who while he *speaks* for his *Prince* unto the *People*, doth at the same time declare his own *appointment* to be of a *Divine Right*: ---- *He shall be thy Spokesman unto the People*; *He shall be*, even *He shall be to thee instead of a Mouth*.

He shall be thy Spokesman;

Et loquetur ipse pro te cum populo;
-He shall speak for thee to the people; *Targ Onk*,
that so they may be taught to obey,
not for wrath, but for conscience sake: & acci-
det

Targ. Jonath.

det ut sit ipse Tibi in interpretem, and he shall speak from thee to whomsoever thou thy self shalt go, or send him; He is to be no other then a Voice crying, whether it be in Egypt, or in a Wilderness, to prepare thy way before thee, and to make thy paths strait; *quicquid* Moses

Tostat. Abul. in loc.

mandasset tanquam intellectus concipiens; hoc Aaron loquetur, tanquam os exsequens. Whatsoever Moses, who

reigned as King in Jeshurun did dictate out of the abundance of his heart: whose wisdom was as the wisdom of an Angel of God, to know all things to be done; that Aaron the High Priest was to declare and publish and to speak it *ὡς λόγια Θεοῦ* as the Oracles of God. Thus the Priests lips are to preserve and to proclaim knowledge; the people are to seek the laws of God, and of the King at his Mouth; that is, so far the laws of Both, as their salvation may be concerned in the cheerfulness of their obedience; and to tell them, that if they do in the least resist, they shall receive unto themselves damnation; For as the Priest is the messenger of the Lord of Hosts; so, not unfitly is he also the messenger of the Lords Anointed.

And this may not improperly be the reason of the present Institution in the Text; if the Prophet be the Mouth of God; well may he be so unto his Prince, who is instead of God, Jer. 15. 19. Thou shalt be as my Mouth; (says God unto his Prophet) even as the Mouth of God: The Law of God is dumb, it is as a dead letter without a lively Voice to publish it; how shall they believe, except they hear? and how shall they hear without a Preacher?--- The Law of Man is dumb too; *Promulgatio est de essentia*

sentia legis; *Promulgation* is of the very essence of a law in order to its being observed; and great security there is unto the Subject, that the laws of God and Man do not thwart and contradict each other, when the *Trumpet* is blown in *Sion*, and the *Voice* is from the *Sanctuary* that bespeaks Obedience unto Both: It is not then absurd, that the *Keeper* of the *Kings* Conscience should be His *Confessor*; he to tell, when commanded, unto the people what are the thoughts of his heart; the practise is as ancient, as the present Institution in the Text; and perhaps as an intimation, how fit it is that it should be still continued in those polities that are called *Christian*, the Office is again confirmed upon *Aaron*, by this *Repetition* of it, *He shall be*; even, *He shall be to thee instead of a Mouth*.

From all which I might raise and prosecute this Observation;

That the *Ministerial Function* is the most proper, certain, effectual and perpetual *Mouth* of the *Common-wealth*; and that from the *Chief Magistrate* to the *People*; and therefore is by no means to be excluded *Senates*: *Aaron* is to be the *Mouth* of *Moses*, in every thing in which *Moses* ought to be his *God*, and that is, reciprocally, and Universally upon all accounts, and at all adventures. They are the words of him who was both a *King* and a *Preacher*, Eccles. 12. 9. *The Preacher must be wise to teach the people knowledge*; how can he find out acceptable words, such words as may be as *goads* or *nails fastned in a sure place*, unless he be permitted to converse with those that are the *Masters of Assemblies*, and so may he speak such words, as are given forth from *one Shepherd*? But, I need not magnifie the *Priest's Office* in this particular; the

happy temperament of the Constitution under which we live is an abundant demonstration to us, that the laws by which we are governed were instituted in the fear of God, and consequently the Obligation is greater upon the Subject to obey them, since the Authority that confirms them is both *Spiritual and Temporal*.

I pass by this *double honour* (possibly some think it too much for those that labour in the Word and Doctrine) and I follow that which is the great design of the Text, the *Union* that is here fixed, and everlastingly to be promoted; and therefore, the Word is singular, *Regis & Sacerdotis unum est Os*; there is but *one Mouth* assigned both to *King* and *Priest*; the one is to think, the other to speak the same thing, *Moses* and *Aaron* to go hand in hand together: Hence it is observable, that they were *Both* of the *Tribe of Levi*, verse 14. *Is not Aaron the Levite thy Brother?* ---- The *Levite*, and thy *Brother*; and *his Mouth* to be thy *Mouth*; to speak the words which thou shalt put into it; Why then should there be any difference betwixt *Moses* and *Aaron*, since they are *Brethren*? They are *Both* of the *same Tribe*, which the Lord had chosen out of all the *Tribes* of *Israel* to come and *Minister* before him; the *One* was to *deliver*, the *Other* to *teach* and *instruct*, *Both* together to *establish* and *confirm* in a perpetual and never ceasing *Oeconomy* what are the *judgments* and the *Statutes* of *God* and *Man*.

And, all this not to *Jacob* and *Israel* onely; but, to *Pharaoh* and the *Egyptians* also:

I. *Aaron* is the *Mouth* of *Moses* to the *People*; that is, to *Israel*; to tell them that they are the *Visited* and *Beloved* of the *Lord*; to proclaim to them

the

the Royal Law of liberty out of the house of bondage from their slavery ; to wish them to follow the directions of their *Law-giver Moses*, who will rule them according to the *integrity* of his heart, and guide them with the *skilfulness* of his hand:--- with the *skilfulness* of his hand ; with great and wonderfull Dexterity, will he extricate them out of all their miseries, remove their shoulders from the burdens, and their hands from making the pots.

2. And so *Aaron* to be the *Mouth* of *Moses* to *Pharaoh* and his servants ; to denounce and execute as many *Plagues* on him and his people as are the *Tribes* of *Israel*, (if you reckon the plagues and signs together from first to last) a *Plague* for each *Tribes* ; because of the hard and cruel bondage wherein he made each of them to serve ; neither would he permit them to depart in peace from amongst them, that they might worship the Lord their God.

And here by the way we may take notice, how necessary is this *Union* betwixt *King* and *Priest* ; how comfortable is their *mutual assistance* then especially, when there is danger of a *common enemy* both to *Church* and *State* ; when there are a *Generation* of Men like *Pharaoh*, who will not permit the people to be at quiet, onely because *Moses* and *Aaron* would have them to serve the Lord ; how should *Moses* at such a time stand at the door of the *Tabernacle* with the *Rod* of God in his hand for the defence of *Aaron* ? and, how should *Aaron* lift up his voice in the behalf of *Moses*, hold up his hands, lest that *Amalech* prevail ? In a word, The *Commandment* is to go forth from *Bab*, to restore and to build the *Temple* ; the *One* must stand like

About *Nehemiah* with his Sword in his hand, that so the work be not hindred ; the *Other*, not unlike holy *Ezra*, a Prophet of the Lord, with the Sword or the Keys of the Kingdome in his *Mouth*, that so it may be perfected in righteousness ; great is the care which *Both* together must take for, many are the kindneses which *Both* together must do unto the House of God, and the Offices thereof.

O then ! may *Aarons* Bells never ring backward ! if ever, let it be to call the people as *One man*, to the quenching of a common flame ; let it be to stand between the *living* and the *dead*, when a Plague is begun, that it may be staid ; *pro Te loquatur*, *He shall speak for Thee to the people* ; surely then he is not so to speak, as to *inveigh* against him to aggravate his failings, to exasperate and calumniate his *Person* before the people ; he may lift up his Voice like a Trumpet, but it must not be the Trumpet of sedition, the Alarm of War sounding to battel from the Pulpit ; let him cry aloud, yea and he may not spare to tell *Judah* and *Israel* of their sins, but it is not fitting to say to a *Prince* that he is wicked ; Such language as this does least of all become the Mouth of *Aaron* ; Much more unseemly is it for him to say before the *People*, (be they *Israel*, it will increase their *murmurings*, be they *Egyptians* it will add to their *hard-heartedness*) that *Moses* is ungodly. God doth hear the blasphemy of those who do in the least, though it be but in a thought, slander the footsteps of his Anointed : *Aaron* himself was too sad an instance of this, when he murmured against *Moses*, saying, *Numb. 12. 2.* Hath the Lord indeed spoken onely by *Moses* ? hath he not also spoken by *me* ? Yes, he hath spoken by you *Both* ; and yet the Leprosie upon *Miriam's* fore-

forehead, may be an intimation unto *Aaron* that he do cover his *Mouth*, and shut his lips, such language as this hath defiled them, *Unclean, unclean*. But the meekness of *Moses* was soon intreated, and the God of mercy did accept of his intercession, so that immediately there was a healing of this breach, and *Aaron* is still continued to be the *Mouth* of *Moses* to the *People*.

To the *People*: if to *Moses*, surely much more to them; and the *People* are to attend to him with reverence upon this treble account, because that he is the *Mouth* of *God*, of the *King*, and also of the *People*; *Hib. 5. 1. Every High Priest is ordained for men* (that is) is set over men in things pertaining to *God*; the manner of expression in the *Original* is the same with the *Septuagint* in my Text, Πᾶς Ἀρχιερεὺς ὑπὲρ ἀνθρώπων καθίσταται τὰς τοῦ Θεοῦ; Every High Priest is set over men, as concerning those things which are to *God*-ward, that is, (the interpretation may fairly be admitted without any great stress upon the words) set over the ordinary sort of men to tell them with Authority and with power what is their duty either to *God* or his *Vicerent*, to the *Lord* of *Lords*, or to those who are instead of *God*; and they who do resist or despise either *One* or the *Other*, do not despise or resist the *Man* in either of them, but the *God* that is in them, *Both*. And this brings me to the

Second thing I observed from the Text, which is the due *Execution*, firm *Establishment* and sure *Administration* of both these Authorities together, and that no otherwise then by a *Divine Dispensation*; Whilst the *Prince* doth defend the *Priests* of the most High *God*, he doth so stand by himself; the *Throne* is thus established to him in *Righteous-*

nels, the Kingdome confirmed in the hands of *Moses*, whilst he is unto *Aaron*, and to his sons instead of God.

Vulg. Instead of God;--- in his *qua ad Deum*, that is in the Letter of the Text, in those things which pertain to God; *Tu cr*

Targ. *illi in Principem quarentem Doctrinam*
Jonath. *à facie Domini.* Thou shalt be a Prince to him, a Prophet as well as he, yea and

something more then a Prophet, he shall seek the word, which he is to speak, from thee; and that as it were from the face of God, *Numb. 12. 6. 9.* If there be a Prophet among you, I the Lord will make myself known to him in a Vision, or I will speak to him in a dream: but my servant Moses is not so; this is the difference betwixt him and *Aaron*; with him will I speak Mouth to Mouth, even apparently, not in dark speeches, and the Similitude of the Lord. (that is of God man to come in the flesh, this Similitude of the Lord, as *praefatory* to the reality of his Incarnation) shall be beheld. So that what was *Jethro's* counsel betwixt *Moses* and the People, seems here to be Gods institution betwixt him and *Aaron*, *cap. 18. 19.* *Moses* was to be to *Aaron* to God ward, to bring the causes unto, and to receive the Law from God; and *Aaron* being to be his Oratour or his Herald was to make Proclamation of the Divine Law unto the People, and upon all occasions to consult the Face of *Moses*, the Face which did shine because of the Divine Glory on it, and was therefore to be consulted as an Oracle: This Paraphrase, though it may be true in the Letter of the Text; yet to take in the scope of the whole Paragraph, which is, a Union fixed by God himself betwixt these two, we must as to this expression further improve our search:

Instead

Instead of God:—that is, to defend him, that so he may speak boldly for thee, as he ought to speak; that his *Mouth*, which is no longer his, but *Thine*, may be opened for Thee in confidence. We find in this book of *Exodus*, that *Princes*, and the chief Ministers of Justice amongst men are first called *Gods*, cap. 21. 6. the servant that had a mind to continue with his Master for ever, was to come unto the *Judges*; that is, unto the *Gods* אֱלֹהִים in the *Original*, and before them was the perpetual service to be ratified; and again cap. 21. 8. The thief was to be brought to the *Judges*, that is to the *Gods* (the same word in the *Original*) to see whether he had put his hands to his neighbour's goods: and *vers.* 28. such Magistrates are secured from all manner of slander that may be cast upon them by malice or evil speaking, *Thou shalt not revile the Gods, nor speak evil of the Ruler of thy people.*

They are called *Gods* upon several accounts, I briefly instance but in two, the *Ubiquity* of their *Presence*, the *Omniscience* of their *Knowledge*.

1. The *Ubiquity* of their *Presence*, they are *every where*; their influence is unlimited: the fancy is not new (antienter then a modern Poet, and I hope may now be better applied) that *Kings* and *Princes* do in this resemble the *Deity*, being like a *Circle* whose *center* is *every where*, and whose *circumference* is *nowhere*. God and the King can do no harm, (says our Law) the reason is, that *Diffusive* influence that is from Both directing, managing, swaying and conveying all the good, and all

the happiness that is felt or enjoyed by the lower world, or the inferiour sort of mankind ; all which is purely the product of *Providence* from the *One*, and *Government* from the *Other* ; and if the Sun shining upon a Dunghill doth exhale vapours that are offensive, it is not because there are spots in the Sun in Heaven, but there is corruption in the Dung-hill upon earth.

2. The *Omniscience* of their knowledge ; they do as it were know every thing, Prov. 16. 10. *A Divine sentence is in the lips of the King, His Mouth erreth not in judgment.* Who could have thought, that the way to find out the bowells of a Mother, was to make the Child a sacrifice, till King *Solomon*, as the first effort of his Princely Spirit, tried the experiment ? but, says the Text, 1 King. 3. 28. *The wisdom of God was in the King to do judgment:* And this kind of *Omniscience* is a gift bestowed upon *Judges* and other Ministers of Justice when they execute the Laws of God and the King upon Capital offenders, the indictment against whom is, *that they have not the fear of God before their eyes*, our Law taking special notice of the malice of the heart, and proving that by some *Overt-act* ; whilst many times the *Judge* upon the *Bench*, to the admiration of the standers by, through a little, very little glimpse of a most improbable circumstance doth unravel a whole mystery of iniquity, so that on a sudden the Prisoner stands self-condemned at the Bar, he might spare both Judge and Jury the trouble of bringing in, and pronouncing their Verdict, since the sentence of Death is to be read in his countenance, and his face gathers blackness ; what can all this be, but an immediate assistance, a special illumination from God himself in the moment of judg-

judgments ? *Psal. 82. God standeth in the Congregation of the Mighty, he judgeth among the Gods; ver. 6. I have said, ye are Gods.*

Grotius, upon these and the like expressions in Scripture tells us, that wherever the name of God is given unto men, *significat judiciariam potestatem, & jus vita & necis*, it implies a judiciary power, and that no less, than of life and death: Our blessed Saviours Comment upon the compellation (which certainly is the best) runs thus, Saint *John 10. 35. he called them Gods, unto whom the Word of God came*: It is ob-

D. Ham:

served by a learned Paraphrast of our own, that the coming of the Word of the Lord; signifies, Gods appointing a Man to some particular Office, and giving him power and ability for the performance of that Office to which he is appointed; and so it is constantly used in the writings of the Prophets, who do most of them begin their Prophecies with this solemn form of Words, *The Word of the Lord came unto me, saying*, which is no more, then as it were, the Opening of their Commission, the Reading of their Patent, the first shewing and vouching of that Authority by which they act: all which is an intimation unto us, that the Supreme Magistrate, and other subordinate Rulers and Governours sent by Him for the punishment of wickedness and vice, and the praise of those that do well, have *Quod* something of Divinity stampt both on their Persons and their Office, and consequently that Both are Sacred.

This account you have of the Compellation, as it may be applicable either to King, Priest, or any Ministerial Dispensour of Publick Justice: whence by the way it is again observable, *That the Priest had all along from the beginning his share in*

the

Civil Government; if the Word of God came to *Moses*, in that he was *instead of God*; yet it was to be spoken or published from the *Mouth of Aaron*; and therefore *St. Paul*, when he had spoken less warily to the *High Priest*, begs pardon, with an acknowledgment of his fault as a transgression of that inhibition before cited, *Num. 22. 28. Thou shalt not revile the Gods:-- I wist not brethren that he was the High Priest*, for it is written, *Thou shalt not speak evil of the Ruler of thy People*; *Act. 23. 5.*

So then; if they *Both* act by one and the same *Commission*; He of the two that hath the *Pre-eminence*, (for a *Supremacy* and *Subordination* must be admitted, else there could be no *Government*,) does no more than vindicate to himself his own *Royal Prerogative*; whilst he secures, as firm and inviolable to the other, his *Priestly privileges* and *immunities*: and in this sense most properly, and to best purpose is *Moses* to be unto *Aaron* *instead of God*.

Instead of God;--yea, and that in as many respects, as *Aaron* was to be to him *instead of a Mouth*, the Relation being all along mutual and reciprocal.

Instead of God to Aaron;--whether it be before the *Israelites* or the *Egyptians*;

1. Before the *Israelites*;--yea, though they be the two hundred and fifty *Princes of the Assembly*, *Num. 16. 1. Men of renown, famous in the Congregation*, gathered together in a grand conspiracy to invade the *Priesthood*; *Moses* must then speak as from *God himself*, and declare who it is that is *Holy amongst them*, whom the Lord hath chosen to come nigh unto himself: *v. 11. What is Aaron, that ye murmur against him?*

2. Before

Before the *Egyptians*, --- *Pharaoh*, his *servants*, and his *People* : cap. 7. 1. *I have set thee as a God to Pharaoh, and Aaron thy Brother shall be thy Prophet* : --- *Thou shalt speak what I command as from me to Aaron ; and he shall speak what Thou shalt suggest, as from me to Pharaoh ; and thus, -- Thou shalt be as God to them Both ; Mine Oracle to the One, to reveal all my mind ; my Rod and Scourge upon the Other to execute all my wrath ; though he will not as a man of wisdom should, hear the Rod, and him that hath appointed it ; yet thou shalt multiply my signs and wonders in the land of Egypt ; Famine and Fambrs, though they may withstand, shall not altogether prevail, when they see the dust from under them, to crawl up in Vermin on them, they shall lay their hands upon their Mouths, and abhor themselves in that Dust, acknowledge this to be the Finger of God ; and throughout all, they shall confess, that the Rod in the hand of Moses was guided by the Arm of the Almighty.*

Thus God hath fenced against a common enemy, both *King* and *Priest* in a mutual dependance : the *One* with a power sufficient, that he may uphold, the *Other* with a sure defence that he may be sustained ; and the interests of *Both* these are so interwoven together, that wherever the Breach is made, the injury is alike damage to *Both*. It is the same *God*, who hath given commandment concerning *Princes*, that they should not be touched by the hands of violence, *Touch not mine Anointed* ; as they are *Anointed*, they are *Mine*, they are as *my self* ; who hath likewise in the very next words given it in charge, whether it be to *Prince* or *People*, to *Magistrate* or *Peasant* concerning those who have a more immediate attendance upon him, *Do my Prophets no harm.*

As

As therefore *Aaron's Divine Mouth* must be opened for, not against *Moses*, he must not traduce, speak evil of him before the People ; So *Moses's God-like power* must be exercised, and exerted for, not against *Aaron*, he must not suffer him to be exposed to the scorn and reproach of a forward, and an untoward generation.

In order to which Defence, that their persons may be Venerable whose office is so sacred, the maintenance of whom in honour is so great a security unto Majesty, to be sure *Moses* will be careful that *Aaron and his sons* have an inheritance allotted to them in the Promised Land ; and that, not apart, or distinct by themselves, but as a blessing to whole *Israel*, dispersed amidst and throughout all their Tribes : This was *Moses's* last Benediction upon the House of *Levi* not long before his death *Deut.* 33. 11. *Bless, Lord, his substance, and accept the work of his hands ; smite through the loins of them that rise against him, and that hate him, that they rise not again.* It is not to be imagined, that *Moses* will take less care of *Aaron*, and the *Levites*, than did *Pharaoh* of his *Egyptian Priests*, who in the days of famine had enough, their portion of meat assigned to them from *Pharaoh's Table* ; insomuch that when all the land of *Egypt* was bought into the Crown, *Gen.* 47. 22. *Onely the lands of the Priests were not sold.* In this sence also is *Moses* to be to *Aaron* in the stead of God, to secure unto him the Lord's inheritance ; since dreadful are like to be the effects of Sacrilege upon that Nation or People, amongst whom it is an iniquity, though endeavoured to be established by a Law ; May the King, and his Throne be guiltless, the Kingdome established unto him in Righteousness, for *He onely is as God,*
who

who doth preserve in the hollow of his hand the *Churches portion* from the violence of such, who pant after nothing but the Dust of the Earth, upon the Head of the Poor:

One inference more.

The words of the Text are spoken *Universally*, and at large, without the least limitation and restriction; which may be an intimation to us, That this labour of love here required from one to the other must be reciprocal, the *Union* preserved inviolable, whatsoever *personal provocations* may unhappily intervene on either side. We do humbly crave pardon, whilst we do suppose that which we need not fear, since we are assured that *Moses* was the most true hearted man in all the earth, faithfull in all the *House of God*; yet, should he refuse to be a *God* to *Aaron*, with-hold his protection from him; so put a veil over his face, that he should not in the least behold his countenance; and then throw it off again, onely to terrifie him with his frowns; for all this the *Obligation* doth not cease on *Aaron's* side, he must still be the *Mouth of Moses* to the people.---Again, should *Aaron* shut his own *Mouth*, not speak for *Moses*, when the sons of *Belial* are against him; more out of policy then good honesty, keep silence at such a time, because it is an evil time; for all this, *Moses* must still be unto *Aaron* instead of *God*,--- instead of *God*, that is, as *Supreme* and far above him, he may visit upon, and punish him for his *personal miscarriage*; nevertheless at the same time he is obliged to maintain and defend as Sacred the *whole Order*. Doth *Aaron* make a calf in the absence of *Moses*? hearken to the voice of an unruly people in their despite of *Moses*? As for this *Moses*, we wot not what is become of him; (though

(though they knew him to be in the Mount with God;) and in the meantime, does Aaron make the people naked to their shame? upon this *Moses* was not so well advised when he brake the two *Tables*, of both which he should have been the *Keeper*; and it was some aggravation of his *Passion*, in that he brake them at no other place but the *Mount of God*; notwithstanding this sore *Provocation*, he must be ready to defend *Aaron* against the *Sedition of Corah*, and the *Rebellion of the Congregation of Abrams*.

We do not read that *Moses* did ever personally offend *Aaron*, we have heard sufficiently both of his meekness and faithfulness; but alas! *Aaron* once and again unhappily miscarried, both in the business of the *Golden Calf*, and in the matter of *Miriam*; and, notwithstanding both these, the sin being justly reprov'd, and in some sort punished, the *Union* in my Text was preserved: *Aaron*, though the *Saint of God*, did not in one or two instances, as he should (Oh that he had been careful!) rule his tongue; yet *Moses* must be cautious that he do not shut his *Mouth*; he is still the *Ordinance of God*, and therefore not to be infringed, the *Order* is to be secured setting aside all *personal offences*; the error was no sooner acknowledg'd, then forgiven and pass'd by, and all, that *God's Institution* between *Both* might be observed inviolable; *Aaron* is still to *Moses* instead of a *Mouth* before the People; and *Moses* in this, like unto *God* that had appointed him, Merciful and Gracious, not easily provoked, nor long angry; he is yet to *Aaron* instead of *God*: *Si non errassent, fecissent minus*; upon a miscarriage humbly acknowledg'd, and the penalty obediently submitted to on the one hand; and the same

same as frankly pardoned, as generously remitted on the other, the Obligation is hence the stronger between Both ; even thus much good, out of what might have been so great an evil ; a firmer reconciliation, a surer establishment from a little shaking ; whilst all animosities being laid aside, the *Unum necessarium*, that One thing necessary, *Union* is preserved, because in that *Union* is involved and wrapped up the security and safety of *Both*. And so I pass to the

Third, and last observable in the Text, the utmost bounds of your Patience ; which is *A Promise* of *Success* and *Prosperity* unto *Both* ; an assurance that God will not be wanting, where this *Union* is continued ; and that taken from the manner of expressing the Phrase in the Text, as it relates to the last words of the foregoing *verse*, the words are spoken by God himself as a *Precept*, and a *Promise*,-- the *Precept*, *He shall be*; and, *Thou shalt be*,-- the *Promise*, *I will be with thy Mouth, and with his Mouth, and will teach you Both what you shall do* : Blessed of the Lord is that People ; yea, Happy is the Nation which is in such a Case ; where *Aaron* is *Spokesman* for *Moses*, no other then his *Mouth* ; and *Moses* is to *Aaron* instead of *God*.

Aaron's Mouth,-- that implies all manner of gifts and graces by which he is of God duly furnished, and rightly qualified for his Office : *Moses* being as *God* ; that denotes the Highness of his Calling, the excellency of his Majesty, and the Certainty of his Defence ; he being thus the Signet upon the Arm, set there to be a Protection to the Stars that are in the right hand of God, and through the tender mercy of the Most Highest they shall none of them be removed, *cap. 7. 1.* (to which I cannot too often recur,

récurr, it being the Parrallel to my Text) the *Pro-
mise* which is here made, is there endowed; the
Office which is here designed, is there conferred;
*The Lord said unto Moses, See, I have made thee to
be as God;--- and Aaron thy Brother shall be thy Pro-
phet*; Nothing is in the Text *promised*, or there
performed; or, (if it be more agreeable to the scope
in both places,) nothing is *commanded* or *required*
either in one, or in the other, but *reciprocally*, and
with a *mutual* respect; that so the supplement of all
defects in either Government, might be one of ano-
ther in love and good will; & the complement of all
from God himself, the mercitul Maker and Ap-
pointer of them Both, might be a Blessing of Peace,
Plenty, and Prosperity; *I will teach you*, and so be
with you in *whatsoever ye shall do*. The word in the
Septuagint, v. 12. 15. is very Emphatical, συμ-
βίβω σὺ ὁμίλεις λαλήσαι --- συμβίβωσιν ὑμᾶς ἀπὸ πινύτατα.
*I will go along with you in every thing that you shall
speak, I will tread an even pace with you in every
thing you shall do*; συνεβώ, καὶ συνεδίω. Symach. *I
will be a Light, and so a sure Direction to you, that
you do not in the least miscarry*. This is the sum of
the whole; That the *Priest's mouth* shall be open-
ed in Righteousness, because *his words* are given
forth from the King; The *Mouth* is but *One* and
the same unto Both, because *so* is the Ordinance of
God; thereupon, this is the *Blessing of Heaven*
for Both, that the *Word* shall not return in vain,
untill it accomplish the *Work*, for which it was
sent; God will prosper the words of his *Mouth* to
the *One*, the *Work* of his *Hands* to the *Other*, he
will establish the *Work* and the *Word* to them Both
in Righteousness.

The Mouth: that may imply *Eloquence*, as we
may

may gather from the want of it, *verse 10.* Lord; I am not Eloquent : --- Being as God; that signifies Power and Dominion; --- *Te illi Præficiam ut sis Princeps, & Judex, & Magister ejus.* I have set thee above him as his Prince, whom he must honour before all the people; as his Judge, and an upright Magistrate, for whom thou must do Justice, be sure to do him right in the sight of that People, whose honour he is to bespeak for Thee:--Now, what is Eloquence without Authority to back it? it is not a Word with Power! --- What is all Power and Dominion, without a Voice to proclaim the Majesty as most excellent? it is at the best but a Dumb shew! Both these being upheld together as the Ordinance of God, no question that God will secure a Blessing unto that which is his own appointment: He will be with the Priest, because his Mouth is no other than the Mouth of God; He will be with the Prince, because he hath made him to be as himself, instead of God; but still, his Presence with Both is the result of Union, because the God of Israel, which as a Common-Wealth, is to be in subjection unto Both, hath declared himself, that he is but One God. How can Moses be the Fear and the Dread of Pharaoh, unless he be the Love, the Choice and the Desire of Aaron? How can Aaron be (as he proved afterwards, *cap. 10. 7.*) a Snare unto Pharaoh and his servants, at the opening of whose Mouth Egypt was to be destroyed, unless he hang upon the lips, the words which he speaks be a faithful and distinct Echo to the Voice of Moses? without Aaron's Mouth, the meekness of Moses will be soon despised; and without the Arm of Moses stretched out in defence, the Voice of Aaron will be but beat.

beating of, or speaking *to the air*: Unless that *Aaron* be the *Mouth of Moses*, what though his *face shine*? the people will but the sooner turn away from him; *cum Jove Casur*; God and the King as to Government have alike prerogatives; *Thunder* from above bespeaks the *Deity* as terrible; thus the Highest doth give forth his Voice:--*Boanerges*, a son of *Thunder* here below declares earthly *Majesty* to be also *dreadful*! But unless *Moses* put words into the mouth of *Aaron*, stands by him, and stands up to him while he speaks, stretches out his *Rod*, whilst he lifts up his *Voice*; the *Mouth of Aaron* without this, will be *Vox & præterea nihil*; a *Voice* indeed, but *nothing* else, the noise no sooner heard, but no where to be found: Whose *Mouth* is fittest to preserve knowledge, and to proclaim Obedience, but his who is the *Messenger of God*, and of the King; of the Lord of Hosts, and of him who like unto God himself is mighty in the battel? and whose *Arm* should be made bare in strength, but theirs who are the *Anointed of the Lord*; *Anointed* in a great measure for this very thing that they should be a *Guard* and a *Protection* to all Gods *Holy Ones*, since they are themselves not unfitly called *Gods*, being all of them *children of the Most Highest*?

Shall I with all humility and due Reverence, speak the words of truth and soberness? it is in the Cause of God, of the King, and also of his *Priests*!

- As the happiness is great to that People where this *Union* is most religiously observed, no other then as the result of the *Divine Institution*; so, sad is the misery, deplorable is the calamity both to King, Priest, and People upon the breach of it! I
need

need go no further for an instance then the story that is before us.

Would *Moses* and *Aaron* bring the people from *Egypt* through a wilderness into *Canaan*? This must be their *March*, Regular and solemn, *Num.* 2. 3. compared with *Num.* 3. 38. *Judah*, the *Princely Tribe* must set up his Standard *Eastward*; *Moses* and *Aaron*, *Prince* and *Priest* must keep the charge of the Sanctuary *Eastward*; (and hence not improbably the antient Ceremony of worshipping with their faces *thither-ward*;) *Judah* sets up his Standard for the *Lair*: *Moses* and *Aaron*, theirs for the *Clergy*; and yet the latter to go along with *Judah* the *Prince*, who was to prot^tect them, when settled in the Land of *Promise*; and upon the whole, whosoever he was, the *Stranger that came nigh to either of them, was to be put to death*: This was their *March* unto that *Rest* which God had prepared for them: And yet notwithstanding their *Station* and *Procession* thus fixed by the Almighty, do *Moses* and *Aaron* speak unadvisedly with their lips either one to another, one of another, or one against another, at the waters of *Massah* and *Meribah*, places that bore their names from those strivings and contentions? the anger of the Lord is immediately kindled against them all; and it was so enraged, that it was by no means to be appeased; *Moses* and *Aaron* must onely see that Land of *Promise* into which they are never like to come; it shall be their punishment to behold, what they never shall enjoy; in the view of, but their foot shall not tread upon the goodly Mountain, nor *Lebanon*; and then as for the People, their Carcases must fall in the wilderness, this is a froward Generation, it shall not enter into the *Rest* of God!

When once there be *Divisions*, many are the *thoughts*, many are the *searchings* of heart ! I would not be mistaken as an evil-speaker, or a fore-boder of evil tidings, while I do thus mournfully, and with all lowly submission crave leave to make out the Parallel :

Doth the *Civil Magistrate* either needlessly contend with, or wilfully draw back the *secular Arm* from the Defence of the *Ministry* ? and does he think thus to still the murmurings of the people ? as the raging of the Sea, so is their madness casting forth nothing but mire and dirt, foaming out their own shame ; and is there no way to lay the storm, but by mixing the waters with blood ? hath the Pilot no means to secure the Ship, but by throwing the Prophet into the waters, especially such a Prophet as doth not fly from, but is stedfastly bent on his Course, to deliver and execute the Message of his Master that sent him ? --- Again is the *Spiritual Mouth*, either silent in the behalf of, or clamorous and obstreperous against ? doth it either not speak at all, as it should in the defence ? or is it froward, malapert and peevish against the *Secular Arm* ? do they, who should consult the stars of Heaven for direction in the voyage, either withhold their advice from, or unreasonably quarrel with him that sits Steers-man at the Helm ! This may be the dreadful consequence of such ill will between Both, *in Portu naufragium* ! certain ruine, and destruction to the Ship, and all that are in it ; yea, and that in the Ken of the desired Haven ; as an aggravation to their misery, in the very sight of Land ; *Virtutem videant, intabescantque relictæ* ! This is the sore calamity upon such sad animosities and dissatisfactions on either hand ; a strange kind of in-

infatuation upon all manner of counsels and designs, be they never so just and honourable! they may see what is good, and yet it doth escape them; a price put into their hand, and it falls away from them, for want of a pious heart united to each other in Love and Duty, and to God the maker of Both, in fear and Reverence mutually to be exercised in the using of it!

And here, by the way, let it be seriously considered, that the first *Rejection* of *Saul* from being King over *Israel* was, because he invaded the *Priesthood*; (let our new *Levinthan* suggest what he pleases, that the *Civil Magistrate* may reserve the exercise of the *Ministerial Function* to himself) yea, though there might

Hobb's *Lev.*
part. 3. chap.
42 pag. 295.
300.

be some reasonable excuse for it; as, his *Enemies* growing, and coming on upon him; and, he was not willing to engage them, till he had made his supplication before the Lord, 1 Sam. 13. 11, 15.

Vid Ecc. Ang.
Articl. 37.

But, God had commanded the contrary, he was not of himself to make a *Vertue* of that *Necessity* without an expresse permission; therefore says *Samuel*, *Thou hast done foolishly; and thy Kingdom shall not continue*: whereupon, God chose to himself a man after his own heart, one who (to avoid such future presumption) should be a *Prophet* as well as a *Prince*; and therefore the eating of the *Shew-bread* upon an extreame necessity, was not in him so notorious a violation of Sacred, and Ecclesiastick Order.

This was that *David*; who called for his *Sword*, which hung behind the *Ephod*, 1 Sam. 21. 9. Give it me, says he, for, there is none like that; he goes

forth with the Prayers, and the Blessing of the Priests to battel, 1 Sam. 23. 9. [still I will urge a Testimony from Scripture, though it may be sadly observed, a new way of spinning out discourses, without any the least regard had to the Law and the Prophets:] *Bring me hither the Ephod*, says David; that Ephod from behind which he took his Sword, and to it was consecrated for the Lord's battels; thus doth he enquire of the Lord upon every enterprize, and that in no other way, then according to the Divine Institution, with a linen Ephod: The answer from God to him was, either a speedy return of Peace and safety; or else, a sure caution certainly to prevent and escape the Danger: Upon this doth Doeg that wicked Edomite, put forth his hand to fall upon the Priests of the Lord? kills them onely to take possession of their inheritance? and is Abiathar escaped unto David with the Ephod in his hand? there was a strange Providence in the escape, and a wonderful security unto Both in that flight: 1 Sam. 22. 23. *Abide with me*, says the King unto the Priest, *and fear not; for he that seeketh my Life, seeketh thy Life; but with me thou shalt be in safeguard*:--- Both these for a while may be hunted after upon the mountains by the sons of violence; and yet they, travelling together in, yea and persecuted through a wilderness, shall even there find a Sanctuary at the Mount of God; and in God's due time, which is the best for Both, these Two keeping still close together; the Consecrated Sword in the hand of the One, the Linen Ephod upon the breast of the Other; the Kingdom shall be established in the hand of the One; the Priesthood shall be confirmed to the house of the Other; these are the sure mercies of David, and of the Son of David,

David, to them *Both*. --- But let not *David* in his prosperity forget the House of *Abiathar* which was afflicted with him in all his affliction; nor let *Abiathar* in his eminency and prelacy be unmindful of the servants of *David*; so oversee them, as to overlook them who were formerly a security to him when he fled from the face of Tyranny and Oppression; let *Both* together live in that mutual Dependance in which God hath set them, carrying on the same design so advantageous to *Both*; keeping as sacred this *Union*, which I must still reinforce to be the *Divine Institution*, lest the last error prove worse then the first; and again, some rebellious *Sheba* do blow the Trumpet, (God in his mercy prevent such doleful Alarms, that they never more be heard amongst us! To your Tents O Israel; we have no part in David, nor inheritance in the son of Jesse; Now see to thine own House David: And would *David* look well to his own House, it must be by having a due regard unto, and a tender care of the House of God: Thus *Psal.* 132. 1. God remembers David and all his trouble; in that, this was his Oath unto the Lord; this was his Vow unto the mighty God of Jacob; that he would not come within the Tabernacle of his house, nor climb up unto his Bed; untill he found out a Place for the Lord; and, (with this most pathetic repetition of the words of his vow) an Habitation for the mighty God of Jacob.

The instance in the Text is the conclusion of the whole matter. v. 27. Aaron met Moses in the Mount of God, and kissed him: Oh happy interview! Moses and Aaron mutually embracing! locus honestus; the very Place bespeaks both Love and Honour; it was at the Mount of God; and

then the Ceremony denotes both *Veneration* and *endearment*; *Osculum dignitatis*; he kissed him as a Token of *subjection* to him, thus acknowledging his Majesty and Supremacy; *deosculatus est ex amore*; he rejoiced in his heart when he saw him, and because he loved him, he gave the seal of his affections with his lips; an intimation at this first greeting, that his *Mouth* joyned unto those *lips*; *quasi coalescebant in Unum Os*, was now become but *One Mouth*, with which he was resolved to proclaim Liberty to the Captives; and after that, enjoyn obedience to those ransomed ones; This was *Aaron's* promise unto *Moses*, and that, because of the *Divine* appointment, (the Brethren being doubly dear to each other both in the flesh and in the Lord,) that, he would be *Moses's* *Spokesman* unto the People; *he would be, even he would be unto him instead of a Mouth*.--- *Moses* embraceth *Aaron* in the Arms of Love and of Protection; the *Rod* in his hand is a *Scepter* of favour held out, as a token of good will and kind acceptance to him; This is the *Rod* which shall be stretched out, working wonders in the defence of the Priesthood: *Moses*, embracing him in his Arms, assures him from his very heart to the heart of his Brother, that they Two thus clasping together *coalescebant in Unum Hominem*, became now but *One Man*; this being the Promise of *Moses* that he would never be unmindful of the Word of the Lord, as an everlasting command upon him, That *he should be unto Aaron instead of God*.

Appl. Let it be known this day that there is a God in *Israel*; that this God is to be worshipped; and that in the Administration of this worship, the Priesthood is to be secured from Contempt, to be

had

had in honour for the works sake about which it doth converse : I dare not in the least venture to give directions here ; he must not presume who is the meanest and unworthiest of all the sons of *Aaron*, who hath not been Eloquent neither heretofore, nor since the Word of the Lord came unto him ; but humbly beg we may, and heartily in all Duty and Submission invoke we must the Assistance of the *Secular Arm*, lest both our Message and our Persons be altogether despised ! Did I say, our *Message*, or our *Persons* ? alas ! we can easily venture both these through a bad, or through a good report, and be unconcerned ; But, sad it is to behold, that amongst those that are baptized Christians, *Atheism* and *Profaneness* should so strangely overspread it self ; yea, and that notwithstanding so many popular Discourses every where made about the *Reasonableness of Religion* : hence it is that the *Offerings* of the Lord have been abhorred amongst us ; whilst irreligion, and a *licentious Libertinisme* doth exalt it self above all that is called *God*, or *Good* in the midst of us ! what means else the bleating of the Oxen, of the *Beasts of Bashan* in our ears ? the continued murmurings and gain-sayings of *Core* ? strange fire every where offered up, whilst the Lamp burning bright in the Sanctuary is neglected ! and all this mischief from some of the *sons of Levi*, pretended ones at least, fomented by the dissentions of *false Brethren*, men that cannot be contented with their present station, but they lead aside the simple and the ignorant into Houses.-- Oh ! may our new *Laws* (for which we bless God, and have more and more cause to honour and obey Authority,) may these be executed, and may our old Ones not quite antiquated, be seasonably re-inforced

forced; and shall I humbly make one request, laying that, and my self at the feet of Majesty, in the behalf of the place from whence I came; and for which I now serve; Let not us the *little children* of the *Prophets*, in the *very Schools of the Prophets*, be exposed to the obstinate perverseness of *ignorance* and *sedition*. *Aaron's Mouth* is opened for *Moses* to the People, to declare his *Authority* as from *God* to be *Sacred* and *Inviolable*; that he is not subject to Man, nor the sons of men for any of his actions; but to his own Master he must stand or fall, even to *God* alone who hath appointed him; it is yet open for *Moses* at the *Mercy seat*, before the *holy Altar*, that he may be filled with *Grace*, *Wisdom* and *Understanding* in the execution of *Justice*, and the *maintenance of Truth*: And what may *Aaron* humbly expect in return from *Moses*? nay, what does the Lord God require of him, but that *Moses* should be as *God*, to secure unto God his *Oblation*, the *Morning* and the *Evening Sacrifice* never to cease? --- And is not all this for the *Lord's sake*? for the *Lord* who hath preserved the *Rod of Moses* in *strength* and *honour*; who hath confirmed his *Blessing* upon *Aaron*, in that his *Rod* also hath *budded*, and *bloomed Blossoms*, and brought forth *Almonds*: the fruits of *Joy* and *Peace*: God hath, as we do every day thankfully Commemorate it, made the *Horn of David*, though once cut down, to flourish and sprout forth again; he hath ordained a *Lamp* and a *Light* for his Anointed, a *Lamp* from out of the *Sanctuary* to guide him in the ways of *Peace* and *Truth*: that so he dash not his foot against any stone of stumbling which *Schism* and *Rebellion* may lay in his way; he hath restored *Majesty*, the *Excellency of Majesty* to his *Prince*; He hath

renewed *Beauty*, the *Beauties* of Holiness to his *Priests*; and we hope and pray, that he hath given, and will continue *security*, the *Certainty* of *Defence* unto *Both*: Oh that the people therefore would in the fear of God, *Honour* the *King*, and *Reverence* his *Priests*! that so there may be a further lengthning of our tranquillity, neither shall our iniquity, our froward peevish iniquity be our utter ruine: in vain shall we pretend *Loyalty* to *Moses* the *Servant of the Lord*, if we vex *Aaron* the *Saint of God*: What? shall we quarrel at those who bring, and at that Administration which doth dispence the Gospel of everlasting Peace? How can we thus expect to be at peace amongst our selves? May then the Throne be *established* in Righteousness, even upon the *Mount of God*; and may the *Mount of God* be guarded by the *glorious and sure defence of Angels*, because of the Throne of him who is as God which is upon it; thus as upon a Rock, the *Rock of Ages*, shall Church and Kingdom be built; * *nec Porta Gehenna nec Geneva*, (as once by a happy mistake out of the vulgar that Text was read) neither the *Gates of Hell*, nor the *Dark close designs* of *Schism* and *Sedition* shall ever be able to prevail against them.

— — — * *In Gebennico lacu*,
(*Mendum Typographi est*) in *Gehennico lacu*;
Namque à Gehenna quid Gebenna diffidet?
Pia Hilaria Angel. Gaz.
inipref. Lond. pag. 63.

I conclude all, with those *Pathetical Petitions* which our holy Church hath put into our Mouths; (for better I cannot use) and God accept them from the bottom of all our hearts;

O Lord Save the King ;

And mercifully hear us when we call upon thee.

Endue thy Ministers, whether of Justice in the State or Holiness in the Church, with Righteousness ;

And so shalt thou make thy chosen people joyful.

Da pacem in diebus nostris ; --- Give Peace in our time O Lord ;

For, whether it be against open violence and force offered from abroad, or against secret Treachery and privy Conspiracy fomented at home ; whether against professed Enemies, or meerly pretending Friends the worst of Enemies, *there is no other fighteth for us, but only Thou O God.*

To this onely wise God who is alone able to make us understand our own happiness, by keeping us in the strict and solemn observance of *Uniformity*, at *Unity* amongst our selves ; that so to *Prince*, *Priests* and *People* there may be but *One heart* and *One mind* in the *Fear* of him, in *Love* and *Duty* to one another, To the *Author* of our Peace, and of every good and perfect gift amongst us ; To *Father*, *Son* and *Holy Ghost*, Three Persons, and *One God*, be ascribed of us, of all Angels, and all men, The *Kingdom*, the *Power* and the *Glory* ; *Dominion* and *Adoration*, World without end, *Amen.*



SOLOMONS PORCH

frequented by the

APOSTLES;

Act. 5. part of the 12, 13, 14. verses;
being a part of the *Epistle* for
St. Bartholomew's day.

12. *And by the hands of the Apostles, were many signes and wonders wrought among the people; (and they were all with one accord in Solomon's Porch;*
13. *And of the rest durst no man joyn himself to them; but the people magnified them;*
14. *And Believers were the more added to the Lord; multitudes both of men, and women.)*

OF St. Bartholomew, the *Apostle* at this time to be commemorated, St. Mat. 10. 3. we read but little in holy St. Mar. 3. 18. Scripture, only his name three St. Luk. 6. 14. or four times mentioned, to wit, that he was numbered with the twelve *Apostles*, and so ordained by Christ himself to preach the Gospel of the Kingdom, even Repentance and Remission of sins in the name of *Jesus* unto all nations, beginning at *Jerusalem*: Accordingly we find *Him* with the rest
Act.

Act. 1. 13. taking his part of that *Ministry* and *Apostleship* from which *Judas* by transgression fell, continuing with them in prayer and supplication, and with them also waiting for the *Promise* of the *Father*, till they should be endued with farther power from on high; and so upon the whole, it is on all hands believed that *this Apostle* was unto the last a faithful witness of *Jesus*, and of his *Resurrection*.

Upon the consideration of all which our Holy Mother the *Church of England*, in this *Festival*, has little, or no regard to *Legendary Fictions*; what might be guessed either of this *Apostles* person, or of his conversation from his Name? Whither he were not of *noble extraction*, the Son of *Ptolemy*? or as some will have it, like *Moses* of old a Prophet; so he an *Apostle*, (*Filius aquæ ductus*, sive *aquæ suspensa*) taken up, and drawn out of the waters, into which being cast, the stream retired and gave back, *nec potuit extinguï, quin amnem repressit*, (as the Historian *Lucius Florus* writes of *Romulus*;) he could not be drowned, for he did, as it were, force the waters from him; *nec adiri usque ad justum cursum poterat amnis*, neither at this time could the flowing stream reach unto its wonted height? Also, what might be said of his success in his *Ministry*; where? and, unto whom he preached the Gospel? *quæ regio in terris*? For what nation under heaven, was he relieved to be from heaven the Blessed of the Lord? even amongst *Indians* and *Armenians*, those that sat in darkness and the shadow of death, unto them by *this Apostle* was preached the word of life, and that life was the Light of God: and last of all, how he seal'd the Doctrine which he deliver'd with his Blood?

Blood? his *skin flay'd off*, and so he was exposed like his Master, a *man of sorrows*; neither was he in his death unlike unto him, being *nail'd to a cross*, he committed himself and his cause to God that judgeth righteously: All this, it may be piously received and entertained from a *literal and oral Tradition*, but ignorantly enough, God knows; how true? *fides penes sit Authores*, let those who have a more easy faith believe, whose main business it is to gain credit to such things, of which they are not themselves overmuch perswaded.

Our Church therefore, having little or no regard to all these, has rather chose to celebrate *this Apostle*, as *one of the Twelve*, without any particular specifications concerning him, save only, that he was *Brother and Companion* with the rest in *Tribulation*, and in the *Kingdoms and Patience* of our Lord Jesus Christ: Accordingly the Gospel for the Day, St. Luk. 22. 24, is our Saviours *Determination* of that perplexing *Question*, which so much troubled the Disciples at first among themselves, and has since been no small cause of Division in the Christian Church, *Which of them should be the Greatest?* not St. Bartholomew himself, should we grant him right *Noble* by his Birth, yet he must not pretend here to a *Priority*; therefore in the Gospel, the words run thus, *The Kings of the Gentiles exercise Lordship, and they that exercise authority are called Patrons and Benefactors*; But, ye shall not be so; ---not so, untill that Kings be your Nursling fathers, and Queens your Nursling Mothers, in the mean while, let no one vindicate to himself Power and Prerogative amongst you over the rest of his brethren; But he that is greatest a-

mong you, let him be as the Younger; and he that is chief, as he that doth serve: -- And the Epistle for this Day, (part of which is the Text) was the happy effect and result upon this Determination; The Apostles agreeing together amongst themselves, the Gospel of Jesus did run and was glorified, their Unity was causal of respect from those who were without; whilst they kept together with one accord, even the place where they met was an indication both of their piety and their prudence; in, or about the Temple, in Solomons Porch; and as an ancient Gloss upon the Text, fuerunt simul sapientes. in domo sapientis, The wisdom of God was here justified, by the children of Wisdom, and that in no other place then in an House of Wisdom whilst τῶν λοιπῶν of the rest, whether they were Friends or enemies, seeing and observing their Unity (ecce ut se invicem diligant;) they could not but keep their distance no man durst to joyn himself to them; -- and yet, notwithstanding this awe upon their spirits, the Apostles wanted neither Praise nor Admiration, But the People magnified them; and, upon the whole the word of God grew and was multiplied, Believers were the more added to the Lord, multitudes both of men and women. Well therefore has our Church, in her Divine Service, furnished us at this time with a Prayer for the continuance of that Unity and Uniformity, which beares its later date from this Festival; (to wit) that it would please Almighty God, to grant unto his Church to love that Word which this Apostle, in the Communion of the rest, believed, that both, those who Minister, may preach, and the people may receive the same in the fear of God, in the love of those truths and of one another, through Jesus Christ our Lord; Amen.

The

The words of the Text, (having thus given you an account of our Churches choice in the selection of them for the *Epistle* at this time, which I could not well omit, partly out of a respect to the Festival, and chiefly out of a design to speak a word in season, too much and sadly in season, even all the year long, because of these days of error, schism and sedition in which we live;) are in themselves a *Parenthesis*, and so an *Historicall observation*, made in the midst of a continued Narration; A Descant made, of what effect the judgment of God had upon the *sin of sacrilege* in the verses before; (to wit) what influence the punishment of this sin, in the sudden death of *Ananias and Sapphira*, had upon the Church? as also, what was the effect, of *Gods Providence* in the verses following? how that God was with his *Apostles*, to deliver them from the expectation of those who sought their lives; he sent his *Angel* to open the prison door; and out of prison they were sent to reign in the hearts of all that heard them, and at length by the counsel of their enemies they were acquitted, God over-ruling those Determinations also; so, that this seems to be the *Historical*, though *Parenthetical* observation of St. Luke writing the whole story, That, the Apostles and new convert Disciples being altogether with one accord in *Solomons Porch*, of the rest durst no man joyn himself to them; but the People magnified them; and Believers were the more added to the Lord, multitudes of men and women. Observe with me in the whole *Parenthesis*, as the limits to what may be Discoussed from it these four things.

1. *A Holy Convention*; They were all with one accord in *Solomon's Porch*.
2. *A Due Distance* observed in that Convention; Of

the rest durst no man joyn himself to them.

3. *An awefull Reverence exhibited upon that Distance; But the People magnified them.*
4. *A Great Benefit redounding to the whole Community upon that Reverence, or rather, upon the whole present Dispensation; Believers were the more added to the Lord, multitudes of men and women.*

Of these in their order.

1. *A Holy Convention; They were all with one accord in Solomon's Porch: in which words we may observe,*

1. *The Persons convening; ἅπαστες all of them.*
2. *The Place of their meeting; ἐν τῇ σοᾷ Σολομῶντος; in Solomon's Porch.*
3. *Their Behaviour at their meeting; ὁμοθυμαδὸν together with one accord.*

These Three, the Subject of the first Discourse.

1. *The Persons convening; ἅπαστες all of them: Whether with the Apostles, the new Convert Disciples; or the multitudes called together, at the noise of the wonders that were wrought; or it may be amongst so many, some out of curiosity, to pry and observe; and others, out of evil will, to seek an occasion against them, that so they might deliver up these Apostles to the Rulers; --- Thus might these multitudes at this time have been divided.*

The Apostles were there, labouring in the Word and Doctrine; the new Converts were there, receiving as new born babes the sincere milk of the word, that they might grow thereby; those who were curious and inquisitive came thither, having heard of the signes and wonders only by the hearing of the ear, they came, and when they saw, they both magnified and believed; even the Adversary himself

himself though he had malice enough, yet he wanted power; such durst not make too near approaches to them.

I cannot but here take notice of the *Courage* of these Apostles, that in no wise they were dismayed or terrified; even amidst the concourse of the people, they were not affrighted; their business was to *save*, not to *fear multitudes*; to convince mightily and with power, not to dread the powers of the most or the mightiest of men; men whose power consisted onely in their numbers; 29. *We ought to obey God rather than men.* The judgment of God upon *Ananias* and *Sapphira* might have been imputed as *murder* to these *Apostles*; might not the people of the *Jews* here have cryed out, as they did formerly against *Moses* upon the destruction of *Corah* and his Accomplices for a sin of much the like nature with this, neither was the punishment unlike unto it, *they died not the common death of all men, neither were they visited after the visitation of all men*; Numb. 16. 41. *and all the Congregation murmured, saying, Ye have killed the People of the Lord? Why might it not have been so with this mixt Assembly?* However the *Apostles* could expect no other then what did afterward really happen. 17. That, the *High Priest*, and those that were with him should be filled with indignation; Why should they therefore thus expose themselves to danger amidst the multitudes? The answer to all is, That they knew *Jesus* on whom they believed, and whom they preached; and it was with their joy. 41. in that they were counted worthy to suffer shame for the name of the Lord *Jesus*.

Courage and Resolution are vertues truly *Apo-*
D 2
stolical;

folical ; it is beneath the dignity of a *Priest* to fear the People : some come in humility to receive the Ingrafted word with a spirit of meekness, and these are a joy to those that are set over them ; Some expect *Signs and Wonders*, every day some *new thing*, they are for the enticing words of mans Wisdom, and he must work a *miracle* upon them that would perswade them, though they are *themselves* the *greatest Prodigy*, in that, since the word of *Salvation* is come amongst them in the *plainness* of its *Demonstration*, they will by no means submit the *obedience* of their *faith* to those *Truths* which in a *Visible* outward *Oeconomy* they cannot but profess, neither dare take so much confidence to themselves as to deny them ; and after all these there are another sort who lie at the catch like the *Pharisees* and the *Herodians*, St. Luke 11. 54. *Seeking something out of our Saviours Mouth to accuse or misreport him* ; such, whose business it is to carp at what they will not understand: such, who that they may bring an evil report upon the way of Godliness, take every little or no occasion to traduce the *Dispencers* of it. But whether they will hear, or whether they will forbear, the *Prophets* of the Lord are to come amongst them, through good report, and through bad report, by honour and dishonour are we to approve our selves the *Ministers* of Christ and of his Gospel ; in much patience, yea, with the *Apostles* here in *tumults* and in *labors* ; as deceivers, and yet true ; as unknown, and yet well known ; and that they might be the better known, frequenting those places where the greatest gathering of the people is like to be, that so the word preached may have the more universal influence ; the very *Place* of their meeting was a *Place* of ge-
neral

neral and known *concourse*, and so much the better, because it was a part of the *Temple*; see where they are assembled, an intimation both of their *Fortitude* and *Devotion*; even there, where the thickest of the thronged multitudes were wont to gather, with these we find the *Apostles* and the *Convert Disciples* at this Holy Convention, ἐν τῇ πορτῇ Σολομωνίου in *Solomon's Porch*; which is the

Second thing I observed to you; *The place of their meeting*; in a place consecrated and separated for the Service of God; in *Solomons Porch*.

Solomon's Porch; The History of which place I shall not here spend to give you; those that have opportunity and ability may consult *Jos. Antiqu. lib. 7. cap. 2. lib. 8. cap. 11. lib. 20. cap. 8.* Where we have the description of it at large in all its *Dimensions*, from which we conclude it capacious enough to receive so great an Assembly as we suppose at this time to have been there: that it was part of the *Temple* is evident enough to us all from our *Saviours* presence in it, *St. John. 10. 23.* Whilst he was celebrating the *Feast of Dedication* (which, by the way, was an *Apocryphal Feast*, instituted *1 Mac. 4. 59.* and our *Saviour* honoured such a *Solemnity* with his company) *Jesus* walked in the *Temple*, in *Solomons Porch*; which was also a place of *publique worship*, *2 Cron. 8. 12.* *Solomon* offered burnt offerings unto the Lord, on the *Altar of the Lord* which he had built before the *Porch*: from all which, and from the Text I gather as a word in season.

"That our *Lord and Blessed Saviour*; and from
 "his *example and precept the Apostles* with
 "the *Primitive Christians* did not usually as-
 "semble for the *Worship and Service* of God
 "in *private Houses*, or in *solitary places*, if
 "so be that any, the *outmost part* of the
 "Temple was allowed them to meet in.

First, Our Saviour's *Practice* was most *exemplary* in this: -- Whilst a *Child*, he was the *Holy Child Jesus*; early after his *Birth*, so soon as the days of *Purification according to Law* were accomplished presented in, and by the yearly *Devotion* of his *Mother* brought up unto the *Temple*, where he soon exercised and delighted himself in the beauties of holiness: The *Days* for *Publick Worship* were too soon accomplished for him, *St. Luc. 2. 43*. He must stay behind the rest of the *Company* some time longer; and after three days sorrowful search, where could they expect to find him, though a *Child* of twelve years age, but in the *House of God*; and there, about his *Fathers business*? even in the *midst of the Doctors*, hearing them, and asking them *questions*! --- in the *midst of the Doctors*, and hearing them; as if, the *Blessed Child* would have been catechised by them, and taught the way of God more perfectly; this was his *humility*: and yet, asking them *questions*, and so putting them to *silence*; this was his *authority*, whilst all that heard him were *astonished* at his *understanding* and his *answers*; -- This was the *first onset* of our Saviour in his *Prophetick office*, and that in no other place then in the *Temple*.

True

True indeed, afterward in the Course of his life he *consecrated* every place by his *presence*, and therefore wherever he found the Multitudes, still he taught them ; and yet we meet but with *two notable instances* of such an administration ; once, by the Lake of *Gennesareth* when he taught the people out of the Ship ; and the other, was the *Sermon upon the Mount* : But those seemed to be places not of his seeking ; whilst he went about doing good, he designed no separation from the Jewish Church, but as once or twice occasion offered, and the people sought him out, he could not but at the same time feed their Souls as well as their bodies :— But if you would observe him according to his *custom*, St. Luc. 4. 15, 16. *He taught in their Synagogues, and was glorified of all : he came to Nazareth where he had been brought up, and as his Custom was, he went into the Synagogue on the Sabbath-day ; nay, he gave diligent attention to, and in some sort assisted in the Offices, which were there performed, for ἀνίστη ἀναγνῶναι or, ἰσχύειν αὐτὸν ἀναγνῶναι he stood up to read ; and delivering the Book to the Minister, he expounded to them the Lesson that was then read, in the course of the Jewish Service ; as I may so say, the Gospel for the day, (for it was out of the Evangelical Prophet *Esaias*) 21. This day is this Scripture fulfilled in your ears ; was not all this a Regular and a Solemn Administration?— We find at another time St. Luc. 7. 4. that Elders of the Jews thought it a good argument to move his compassion to restore the Centurion's Servant to health, when they could thus plead for him, that he was worthy for whom he should do this, since he loved their Nation and had built them a Synagogue : twice he whip'd the Buyers and Sellers out of the*

Temple, and overthrew the *Tables* of the *Money-changers*, that being a place to receive sinners, not *Publicans*; nay, *St. Mar. 11. 16.* He would not suffer that any man should carry any Vessel through the Temple, even the *Outmost* part of it, supposed to be the same in the Text, *Solomon's Porch*, and the reason of all assigned is this, because the *House of God* is to be a *House of Prayer*, and that not only to the people of the *Jews*, but likewise unto all *Nations*; why then should that House, or any like it, by any Nation professing Christianity be made a *Den of Thieves*! thus you see how the *Zeal of God* and of *Gods House* did devour him.

Secondly, By the way, I cannot but observe, let this *Atheistical age* think what they will of a *Liberty* that they may take of *alienating* and *prophaneing* consecrated places (even the *Ground* may be *Holy*, it was the good will of *God* in the *Bush* that pronounced it so) surely, That sin cannot but be exceeding sinful, which the *Judge of all the earth*, while he was but in the form of a *Servant* did twice so severely punish with his own hands.

But to proceed, let it be further said for our *Saviour*, that he went always up to *Jerusalem* according to the *custome of the Feast*, and in the midst of such a solemnity did he choose to be offered up a *Sacrifice* for the *Sins of the world*; and though once indeed he was tardy, and the *Pharisees* muttered amongst themselves; *what? will he not come up unto the Feast?* *St. Joh. 11. 56.* yet, his *presence* immediately silenced all those *Jealousies*, telling them and all the world, that his *Principle* was *Conformity*; nay, to the last thus he witnessed to the *High Priest* (whom in this he seemed to own as his *Visor*) a good confession, *St. Joh. 18 20.* when he

he could plead in the same words both his Piety and his Innocence --- *I speak openly to the world; I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing,*

From our Saviour's Practice, we proceed to consider what was his Precept; and that was this, *St. Mat. 23. 2, 3. The Scribes and Pharisees sit in Moses's seat; all therefore, whatsoever they bid you observe, that observe and do:* as if, they were the rather to be heard, onely because of a due Succession and Administration continued amongst them; however perverse the Pharisees might be in their lives; *they say, and do not;* yet hear, and observe them, for they do not sit in the *stool of wickedness*, but in the *chair of Moses*.

Nay, however the circumstances of his life might occasion him once or twice to teach those that followed him in solitary places (onely because they followed, not that he called them after him, for his intention was to go and pray by himself alone at one of those times; nay, his compassion was moved, when he saw the people as sheep not having a Shepherd, *St. Mark 6. 34.* and therefore he taught them many things; he did not design to lead them astray from their proper Pastors;) I say notwithstanding this, not long before his death our Saviour forewarns his Disciples, and in them, all us, of false Christs, and false Prophets that should arise to deceive them *St. Mat. 24. 24, 25. Behold I have told you before, how careful he is, lest they should be mistaken?* and in the parallel Text, *St. Mar. 13. 23. Take yee heed, behold I have foretold you all things; if they shall say unto you, Behold here is Christ, or there is Christ, believe them not, and*

go not after them ; if they shall say unto you, Behold he is in the Desert, go not forth : Behold he is in the secret Chamber, believe it not : Christ is not to be found in the Desert, nor in a wast and a howling Wilderness, nor in the confusions of Government, Discipline and Order ; not amidst the confusions of those who have once, and would yet again lead us through a Red Sea of our own blood, but not to bring us into Canaan, all their Promised Land is a dismal Wilderness, and in it nothing but fiery Serpents, a Generation of Vipers to destroy us ! No, neither is christ to be found in the secret Chamber, the God of truth himself has said so ; surely then not amidst the private Junctoes and Caballs of the Rebellious and Disobedient ; though he was crucified betwixt two, yet, the benefits of his death are not to be dispensed in a Den of Thieves : Oh Then ! so long as Solomon's Porch is open, be not deceived ; it is not Truth, but error and sedition betakes it self unto corners :

The Apostles were also mindful of what their Master did , and what he taught ; after the Resurrection they remembered his Solemn entrance into the Temple, and how it had been written of him, that the zeal of Gods House should devour him, they therefore from his example rejoice to appear with multitudes in the House of God, They were altogether with one accord in Solomon's Porch :

And so from our Saviour's, we descend to the Practice of the Apostles, and of the Primitive Christians, how that they also did not usually assemble for the Worship and service of God in private houses or in solitary places, so long as any, but the ourmost part of the Temple was allowed them to meet in.

True

True indeed, *Act. 2. 46.* we find the Disciples breaking their bread *from House to House*; but then, the Bread which was broken, was broken in no other publique place besides; and, *Act. 28. 30.* St. Paul, when he was at Rome, preached in his own hired house; but then it was, The Church in that House, whilst he was Paul the Prisoner of Jesus Christ, begetting Sons unto the Christian Faith in his bonds: But, notwithstanding this, consult we the whole story of the *Apostolical progress* in the first plantation of the Gospel, and it is most apparently evident that the *Apostles* and *Apostolick Men* from the very beginning avoided all occasions of *Conventicling*; either some private houses of publick spirited Christians, (and those supposed to be purchased with the money that was laid at the *Apostles feet*) were set apart for solemn worship, in which they had their *iniqua Chambers* for Holy Offices, and those publickly known that so all might frequent them; or rather, wheresoever they had occasion to converse still they betook themselves to the place, of publick Worship, whether they lived amongst Jews or Greeks.

Proferantur Tabula; Let the Books be opened, and may the Separatists of our age see, and be ashamed. *Act. 3. 1.* Peter and John went up together into the Temple at the hour of prayer, being the ninth hour: They did stay, as some of our new Professors, till the publick Prayers were done, but they went up to the Temple the rather at the ninth hour, to the House of Prayer, at no other time then at the hour of Prayer; and we find St. Paul with his company in another place countenancing the Solemnities of the Jewish Synagogue with their presence, *Act. 13. 15.* After the reading the Law and the Prophets

phets (which was part of the Jewish service, *Moses* was read in the Synagogue every Sabbath day, and that from of old time, *Act. 15. 21.*) in due time and place according as the Ruler of the Synagogue did appoint, he that had a Word of Exhortation to the people, was commanded to say on. But, we return again to *St. Peter*, and those that were with him, *Act. 3. 11.* Where we find them instructing and teaching the people in *Solomon's Porch*, the same Place where in the Text we find the Apostles gathered together with the whole Company of Believers ;

[They were all with one accord in *Solomon's Porch*] “ This is said, to shew that none among them was Schismatical, to forsake their publique Assemblies, or in neglect thereof to hold private Conventicles : This Paraphrase is none of mine, it is the Annotations of the later Assembly that sate at *Westminster* upon my Text, some of whom are at this day alive, and promote an open Schisme in their Mother Church by leading aside the simple and the ignorant into houses, notwithstanding this their own beloved Annotation to the contrary, little thinking that ever it would be brought forth in judgment against them ; *stat contra, dicitque tua pagina*, we have it here under their own hands to shew, that whilst they ruled, a Conventicle was schismatical ; their Annotation upon *Act. 5. 12.* in plain English running thus, “ They were all with one accord] This he saith to shew that none among them was schismatical, to forsake their publick assemblies, or in neglect thereof to hold private Conventicles :

Yea, and to the same purpose their infallible Doctor, *Mr. Calvin* upon this very Text, whose words

words are these, [*“in Porticu Solomonis.”*] Signi-
 ficat certis horis convenire solitos, non modo
 precum & doctrinæ causa, sed ut alios lucriface-
 rent Domino; Domini enim quisque suæ agebat-
 sed illic habebant suos conventus, aut certe nul-
 lum Ecclesiæ corpus aliter stare potest; nam li-
 quisque sibi privatim Doctor esse velit, ac Seor-
 tim precari, nulli autem singuli publici cœtus, quam-
 libet præclare instituta fuerit Ecclesia, collabi &
 mox pessum ire necesse est: *They were in Solo-
 mon’s Porch, to denote that they were wont to meet
 at certain hours to pray, and preach, and to get
 Disciples to the Lord; every one kept quietly to his
 own business at home, but in such places as these
 were their publique meetings, or else the Church
 could never have continued long in one Body; for
 should every one undertake to be a Teacher to him-
 self, and pray separate from the whole community,
 however gloriously at first a Church may be institu-
 ted, it is impossible, but by such practises as these
 it should come to nought: --- Nay, further yet,
 says the same Mr. Calvin (from whom I conceive,
 our Assembly Annotators, borrowed the forecited
 Paraphrase,) “Dicit fuisse Unanimes; ut sciamus
 sponte omnes coaluisse in eum ordinem, neminem
 fuisse refractarium, qui publico cœtu neglecto, intra
 privatos parietes se tenerent; in quo non modestia
 tantum specimen exhibebant, sed etiam constantia;
 non enim hoc periculo carebant, cum locus esset tam
 celebris, quo majori laude dignus fuit omnium
 consensus ad discrimen subeundum: that is, they
 were with one accord, to shew that they did all of
 them willingly embrace that order, that none a-
 mongst them was refractory by neglecting the
 publick Assembly, to betake themselves to private
 houses;*

"houses ; neither was this their so doing, an argu^{ment}
 "ment onely of their *modesty and meekness*, but also
 "of their *courage and constancy* ; their so meeting
 "together being the more commendable, in that
 "hence they were exposed to the greater danger.
 Thus we see at once, not onely the Practise of the
 Apostles and the Primitive Christians as to *publick*
Worship in publick places, but also the judgment of
 such, who (as we have been told) were our first
 and our best Reformers ; I doubt not, but Mr. *Cal-*
vin has been often quoted to a worse purpose ; I
 could wish that he were seriously considered in
 this : --- This onely to vindicate the Discourse,
 that what I do thus insist upon is within the Com-
 pass of my Text ; *fuervnt simul in domo sancta, in*
porticu Solomonis ; vers. 1. *Æthiq* ; They were all
 together in an Holy house, in Solomon's Porch.

I proceed in what I propounded, the practise of
 the Apostles at the first plantation of the Gospel,
 and that from the command of the spirit of God
 himself, to clear out which, I go no farther then
 the Chapter that is before us ; The Apostles were
 shut up in prison for the greatness of their confi-
 dence in preaching the faith of Christ, ver. 19. 20.
But the Angel of the Lord by night opened the prison
doors, and brought them forth, and said, Go, stand
and speak in the Temple to the people all the words
of this life ; and when they heard that, they entered
into the Temple, early in the morning and taught ;
 This was the Message brought unto the Rulers and
 Chief Priests, while they were doubting with
 themselves, whitherto this would grow ; v. 25.
Behold the men, whom ye put in prison are standing
in the Temple, and teaching the people ; nay this
was their daily practise, ver. 24. it in every house,
 that

that is, wheresoever they had occasion to converse; so likewise *daily in the Temple* they ceased not to preach and to teach Jesus Christ.

Thus St. Paul, that great Apostle, who laboured in the word and Doctrine more then all the rest, being converted to the Faith, *Act. 9. 20.* Straightway he preached Christ *in the Synagogues* that he was the Son of God; He being the *Doctor of the Gentiles*, and the Jews being gone out of the Synagogue, *Act. 13. 42.* the Gentiles besought that this word might be spoke the next Sabbath Day to them; accordingly they met at the *Synagogue*, even almost the whole City to hear the word of God. The same Apostle at another time came to *Thessalonica* where was a Synagogue of the Jews, *Act. 17. 1, 2.* and (says the Text) as his manner was, he went in unto them, and three sabbath days reasoned with them out of the Scriptures; from *Thessalonica* we follow him to *Corinth*, *Act. 18. 2.* where he reasoned with and perswaded both Jews and Greeks, but still it was, *in the Synagogue* on the Sabbath day; from *Corinth* we go along with him to *Ephe-sus*, *ver. 19.* he entered into the Synagogue and reasoned with the Jews; and *v. 28.* he mightily convinced the Jews, and that Publickly shewing out of the Scriptures that Jesus was the Christ; and in the same chapter, *v. 21.* he is very solicitous, in that he must by all means keep a feast that cometh in *Jerusalem*; and we find him in another place, *Act. 24. 11.* going up to *Jerusalem* for to worship; hastning at another time *Act. 20. 16.* if it were possible for him to be at *Jerusalem* on the day of Pentecost.

Nay, not onely the Jewish Temple and Synagogues were frequented by the Apostles upon all occasions, *ne Judaicum Templum horruerunt*, they did

did not abstain from the *Jewish rituals and service*, though by the bringing in of a better hope those things were already abolished ; but amongst the Greeks also they did still appear in the places of *Publick worship* ; Act. 16. 13. *St. Paul*, being warned in a Vision to come over, and help those of *Macedonia*, comming to *Philippi*, which was a chief City of *Macedonia* and a Colony, he with the rest of his company, *went forth on the sabbath day out of the city by a river side where prayer was wont to be made.*

So far was this *Apostle* from neglecting the *Publick Assemblies*, wheresoever he came that it was once part of a mistaken accusation against him from his own Country men, that he came to them so often, that he minded not what company he brought with him thither, *he had brought Greeks along with him into the Temple* ; But, the respect which he had for the Temple, and for such Houses of solemn Devotion was as *publique*, as was his frequenting them ; for, this was that *Apostle* who was so exceedingly careful and solicitous lest places of Religious worship should be prophaned, it was no small trouble to him when he heard that at *Corinth* the *Ἀγάπαι* the Feasts of Love at the Holy Communion were made occasions ministring unto riot and debauchery ; 1 Cor. 11. 18. *when ye come together in the Church* ; what does he mean there by the word *Church* ? hear him exclaim himself, v. 20. *when ye come together in one place* ; the very place it self may be, and was antiently in the *Apostle's* time styled the *Church* : well, this was their meeting ; the abuse crept in amongst them was this, ver. 21. *This is not to eat the Lords supper, when in eating every one taketh before other his own supper ; and*
one

one is hungry, and another is drunken; upon all which the *Apostles* argumentation with them runs thus, v. 22. *What, have ye not houses to eat and drink in? or, despise ye the Church of God? what shall I say to you? shall I praise you in this? I praise you not!* from all which we may conclude, that houses are to eat and drink in; the Church of God, spoken in *antithesis* in opposition to those houses, is by no means to be despised; and therefore, v. 34. *If any man hunger let him eat at home, that ye come not together unto condemnation.*

'Twas this very same *Apostle*, who throughout the whole 14th Chapter of the first *Epistle* to the *Corinthians* hath given his directions for the due management of external worship and service; the sum of all which is there v. 40. *Let all things be done decently*, *εὐκρίτως*. So as becometh grandeur, and solemnity; *καὶ κατὰ τάξιν* and in order; it is a *Military phrase*, taken from the posture the soldier is placed in, not to stir his foot, but to keep his ground, according to the Orders which were given him from his *superiour Officers*; in order, that is no otherwise, then as it shall be appointed, by those whose business it is, and have a full commission to command in things of this nature, whose *injunctions* must be according to the forementioned institutions; that there be in the first place *Devotion*, and *Reverence* towards God; v. 25. *falling down on the face and worshipping of God*; and next, that there be respect towards men, v. 32. *the Spirits of the Prophets are to be subject to the Prophets*; yea, and that in places appointed and set apart for Religious worship; v. 33. *for God is not the Author of confusion, but of peace, as in all Churches of the Saints*; in which words, *Saints* are again distinguished

tinguished from Churches, and therefore Churches must needs be understood of the place, rather than of the Masters of Assembly: all Churches of the Saints; whereupon our Apostle gives a particular injunction as to Women, how they are to behave themselves in such places, v. 34, 35. *Let your woman keep silence in the Churches; if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the Church; where yet once more, the House at home, is put in opposition to the Church abroad.*

And since we are come thus far in our Scripture allegations in the Defence of Publique assemblies, in separated places, and that even from the Apostles practice; I close up this part of the Discourse upon such Apostolical institutions, as I did that part of it insisted upon from our Saviours practice; Christ himself has forewarned us, that he is not to be found in the Wilderness or in the secret Chamber; and his Apostles also after him, have foretold these days of schisme and sedition which we have lived to see.

2 Tim. 3. 1, 6. *This know; yea though you will not know it, but do not ye clearly see it? that in the last days perilous times shall come; For, Men shall be lovers of their own selves, and of their own ways, disobedient to Parents both natural, sacred, and civil; unthankfull, no courtesies nor kindneses will ingage them, and therefore unholy also; truce-breakers, even their own Covenants are no obligations upon them; false accusers, despisers of those that are good, Traitors, beady, high minded, who think themselves wiser then either Rulers or Teachers; of this sort are they that creep into houses, and lead captive silly Women (but they are not Women, which be Devout and Honorable,) Women laden with*

with sins, and lead away with divers lusts]

Epistle of St. Jude ; ver. 19. Those that separate themselves, let them pretend never so much to holiness and piety, they are sensual, and they have not the Spirit ; such are they, who, ver. 3. (while the True Apostles do contend earnestly for the Common Salvation, and the Faith of it, once delivered to the Saints) creep in unawares, turning the grace of God into lasciviousness ; v. 8. These are filthy Dreamers, or in the language of our time, Mad Diviners, Ecstatical Enthusiasts, who despise Dominions and speak evil of Dignities ; ver. 10. They speak evil of those things which they know not ; --- inimicum præter ignorantem ; --- Religion as well as Learning has no enemy but the Ignorant, whilst wisdom and piety are justified by their Children ; but otherwise, what these gainsayers do know naturally, we must own them, since they have the faces of men, to be reasonable creatures, and yet, as brute beasts in those things which they seem to know, they corrupt themselves ; that is, they do as much confound themselves, as they do amuse others with their brain-sick imaginations ; Wo, wo unto them (says our Apostle) for they have gone in the way of Cain ; it is but of late sad remembrance, setting every mans sword against his Brother, onely because their sacrifices of sin were not accepted ; they have run greedily after the error of Balaam for a reward, whilst that gain was their greatest Godliness ; Oh ! that they had perished in the very act of gain-saying like Corah and his Company, when they exalted themselves above the Congregation of the Lord : These are spots in your feasts, yea though they be Feasts of charity, their Love feasts in the Family of Love, a private secret Conventicle, feed-

ing themselves without fear : Clouds they are without water, like their Master, Prince of the air; and yet fire, if any, is the element predominant; and these like Salamanders can live onely in the fire; they are carried about of winds, tossed too and fro with every blast of false and erroneous Doctrine; Trees they are whose fruit withereth; nay they have no fruit that is good; twice dead; why do they any longer cumber the ground? they are raging waves of the sea, foaming out their own shame, and that's nothing but mire and durt, so that because of the Tempest which they have raised there are no Habcyon days, the Kings Fishers cannot build their nests in these troubled waters; They are Stars too, but not in the right hand of Jesus, wandring stars, oh, when shall they be falling stars! usque quo Domine! how long, O Lord, just, holy and true! when, shall it once be! unto whom is reserved the blackness of darkness, a darkness like that of Egypt, which is to be felt, the blackness of darkness for ever; v. 16. These are murmurers, complainers, walking after their own lusts, running about City, Town and Countrey, and they grudge if they be not satisfied; their mouths speak great swelling words of vanity, having mens persons in admiration, because of some particular advantage; or as another Apostole has it, 2 Tim. 4. 3. After their own lusts they heape up Teachers to themselves having itching ears; and to sum up all with that which gave me occasion to paraphrase so much upon this Epistle, These are they who separate themselves; they are not moved, nor acted by the Holy Ghost, the Devil has too much power over them, if St. Jude's Epistle be Scripture, and I guess by this time, since they find themselves so exactly described in it, they could wish

with it out of our Bibles, since this is the best character that he can afford them, *that they are sensual, and they have not the Spirit.*

These are they, and this is the manner of them who neglect the assembling of themselves together, imitating the *Primitive* and the *Apostolical* times in nothing but in the divisions and distinctions of false Brethren; who do not in the least consider that they are baptized into a *Christian Faith* in which Faith we have these two *Articles*, in which we believe a *Holy, Catholick and Apostolick Church*; and the *Communion of Saints*; the *Catholick Church* is but *One*; and the *Communion* of it, throughout the *Christian World* is *Visible*: and the next *Article* to these is the *Remission of sins*, which we obtain and have a right to by our being *Baptized*, and so made *Members of the Body of Christ*; and therefore another *Creed* has it by way of explanation thus, that we are to believe *One Baptisme for the Remission of sins*; and if, out of the *Visible Communion* of the *Catholick Church*, into which we are admitted by *Baptisme*, there is to be no *Remission*; and for this I urge our *Saviours* words, *S. Mat. 18. 17. Dic Ecclesie, Tell it to the Church: but if he neglect to hear the Church, let him be unto thee as a Heathen man, and a Publican*; such a one, whom the People of the Jews counted to be *dead in their sins and trespasses*:--Not without good reason therefore has our *Church*, in her most excellent *constitutions*, made this one of her wholesome laws; *Cannon 11th. "That whosoever shall affirm, that*
"there are within this Realm other Meetings,
"Assemblies, or Congregations of the Kings born
"subjects, then such as by the Laws of this Land
"are held and allowed, which may rightly chal-
enge

" lence to themselves the name of a *true*, and of a
 " *lawful Church*, let him be excommunicated, and
 " not restored but by the Arch-bishop, after his re-
 " pentance, and revocation of such his wicked er-
 " rours.

Surely there is something extraordinary in the
 matter, or else I should not be thus earnest! I
 would ask the *Separatists* of our age, this one seri-
 ous and sober question, *Have ye Souls to be saved,*
or no? little do they think into what danger they
 put their own *immortal souls* by a *schism* and a
separation; they do as much as in them lies, fore-
 go the ordinary means appointed by God for their
salvation: Now God, in his wonderful Providence
 has made the Administration of his Gospel to be
 glorious in the midst of us, the light to shine bright
 in our Candlestick, Divine Services to be dispensed
 and Holy Offices to be performed even in the out-
 ward Beauty of Holiness; Now for a froward and
 a peevish generation to place the service of God in
 one of the most *damning sins that can be committed*
 (for ought I know by that little Divinity I have
 been acquainted with, if it be wilfully persisted in,
 and they add Obstinacy to their Separation, it
 may in time come up to be the unpardonable sin,
the sin against the Holy Ghost) Schisme and Divisi-
 on from the Churches community; Oh! what
 shall we say unto these men? Oh more foolish then
 were those *Galatians*! Who has bewitched them,
 that they should not obey the Truth? Formerly,
 yea before our *Saviours* time, higher then yet hi-
 therto I have brought my proof, it was *Dauids*
 choice to be a *door keeper* in the House of God, ra-
 ther then to convene in the Tents of wickedness;
 and when Christ first appeared in the flesh, it was the
 the

the Character of a *Devout* and a *Religious person* St. Luc. 1. 37. of *Anna the Prophetess*, a Widow of 84 years age, that she departed not from the Temple, but served God with fasting and prayers night and day; and, does old Simeon wait for the Consolation of Israel, to see Christ in the flesh? by the Spirit he is led into the Temple, there to behold the salvation of his God, and so to depart in peace; *Sed nobis non licet esse tam religiosi*, now it seems all Godliness consists in the most ungodly of separations, as if this untoward Age of ours would invert the proverb, the farther from the Church, the nearer in communion with God!

Well! whether they will hear; or whether they will forbear; and yet he that hath ears let him hear, saith the Spirit unto the Churches: you see, who-soever ye be that do Divide our Saviour's Practice and his Precept, the Apostolical Progress and their Institution are against you; from the beginning, even when they wanted an outward Administration, a fixed and a settled Dispensation, then it was not thus;--- Jesus Christ our Lord was obedient in all things, even in their Apocryphal celebrations to the constitutions of that Church under which he lived; The Apostles were men of open hearts, and of open lives, neither were they ashamed of the Testimony of the Lord Jesus; they rejoiced upon all occasions to go up, yea, though it were but to a Porch of the House of God; though the Jewish Dispensation was still there administred, yet Type, and Antitype together appearing, both were for that time glorious; we find them all together in one place, and all of them there together with one heart, Unity and Uniformity was that which gave credit to Christianity from the first Plantation of it;

They were all with one accord in Solomons Porch
which is the

Third thing I observed unto you in this holy
Convention; and that is, *their Behaviour*
at their meeting *ὁμοθυμαδὸν* with one accord.

When the Queen of Sheba came from far to behold the wisdom of Solomon, 1 Reg. 10. 5. the Houses that he built to God, and for himself; the meat of his Table, and the sitting of his servants; the attendance of his Ministers, and their apparel, and his Cup-bearers; and after all, and above all the rest, *the Ascent by which he went up unto the House of the Lord* (which as most interpreters agree, was therefore called *Solomons Porch*, after the captivity rebuilt and restored to its former splendor and magnificence, as *Iosephus* in the fore-cited places gives us the account at large,) I say when she saw all this, *there was no more spirit in her!* --- To consider with our selves, how that even in the *Apostles times*, *Solomons Porch* was a continued *Ascent* up unto the *House of God*; the Procession though it was solemn and glorious; *atrium populi, & grandis Basis lica Vatabl.* the Grandeur of it was *Princely*; and thither came the people to serve the Lord; and upon the whole that the Apostles were there with the new Convert Disciples to the Christian Faith, even *multitudes of Believers, both men and women*; though the Tongues which fate upon the Apostles were cloven, yet their hearts were not divided; they loved; and they lived, and they witnessed unto *Jesus*, and they served their God together, and all as *Brethren*; Methinks now our Spirits should be raised! nay our hearts may
fail

fail within us, in admiration of them, and of their primitive *uniforme celebrations*; and, in a sad reflection upon our selves to consider, that with our *Uniformity, charity* has forsaken us; how sadly are we mangled and divided one amongst, and one against another!

ὁμοθυμαδὸν With one accord; The word in Scripture seems to intimate not only an *inward sameness of affection*, a mutual agreement of mind and disposition; but also an *outward Uniform Behaviour*, Act. 4. 32. *The multitudes of those who believed were of one heart, and one soul*, that was their internal affection; ver. 24. *With one accord they lifted up their voice to God*, that was their external communion. Act. 11. 46. *With one accord in the Temple, and in breaking of Bread*, the result of which concord in Religious performances, was peace and amity in their civil conversations, *they did eat their meat with gladness and in singleness of hearts*. So that we may hence gather, that the *ὁμοθυμαδὸν* in the Text, their being together with one accord, is sufficiently expressive both of the *inward frame of their minds one to another*, and the *outward management of their solemn Assemblies one amongst another*; even what the Apostle gives in advice, Rom 15. 6. *ὁμοθυμαδὸν ἐν ᾧ σὺν ᾧ* that we should with one Mind, and with one Mouth glorify God, the Father of our Lord Jesus Christ.

“Divine service being publick (says
 “a judicious writer of our own Church) Mr. Thorn-
 “hath this advantage in it, in as much *dike. Rel.*
 “as the honor which it pleaseth God to *Assen. pa.*
 “accept at our hands becometh his 2, 3.
 “greatness more, when, in a judgment

" of charity we have reason to believe that *such*
 " worship proceeds from *more agreement* of mind :
 " as the strength of mens Bodies, joined to one
 " purpose, removeth that which one by one
 " they could not stir ; so *United Devotions*, (the
 " more *publick*, the more *numerous*, the more *nu-*
 " *merous* the more *United*) prevail with God to
 " such an effect, as severally they cannot bring to
 " pass. This was Gods promise of old, that it
 " should be his blessing upon his Church, even in Gos-
 " pel times, *Zeph. 3. 9. I will turn to the people of a*
 " *pure language, or of a pure lip, that they may call*
 " *upon the name of the Lord with one consent.*

'Tis therefore requisite upon the whole, that as
 a demonstration, that we are all of *one mind*, and
 of *one soul*, even in *outward service* our *Behaviour*
 should be *one* and the same, *Reverent* and *Devout*
 unto *outward appearance* : how shall ever our *Unity*
 be known, unless it be by provoking one another
 to love in our *Uniformity* : you have seen already,
 that the *Apostolical way* of serving God, was *fall-*
ing down upon the face, and worshipping him, 1 Cor.
 14. 25. in those days it was good and wholesome
 counsel, *Rom. 12. 1. I beseech you Brethren by the*
mercies of God, that you present your Bodies a
living sacrifice, holy and acceptable unto God ; and
 this too, however some may now count it *su-*
perstition, a *will-worship* and a *voluntary humility*,
 yet in the Apostles time it was *λογική λατρεία* a *ra-*
tional, a reasonable service. To see some at the
 Church Prayers *sitting*, some *lolling* and *leaning*,
 here and there it may be some vouchsafing to *stand*
up ; few or none upon their *knees*, (that posture,
 if any one should think the fittest for *Supplicants*
 and *Petitioners* to the great God of Heaven and
 Earth ;

Earth ; Go behave thy self otherwise before thy Prince, and see whether he will accept thee ;) should the ignorant or unlearned, the stranger that would be a *Profelyte* to our Religion, come in amongst us, would not he say that we are *all mad* ? so far from being together with *one accord*, that the variety of our *Behaviours* is argument too notorious, that our *minds* are not *intent* upon the *same business* ; this is not the Beauty, it is the very Deformity of Holiness.

Once more : *ὅμῃ & ὁμοῦ* they were together, and because so they were with *one accord*.--- An outward *Visible Conformity* is in the very nature of the thing it self causal of *internal Unity* ; Love and Charity is there increased, where *external Communion* is promoted ; wheresoever there is Order there is Peace ; whereas Mutinies and Discontents are both the Child and Parent of Confusion.

Well, therefore, has the *Psalmist* compared the comeliness and pleasantness of Brotherly Love to the outward administrations and solemnities of the sanctuary ; *Psal. 133. 1, 2. Behold how good, and how decent a thing it is for Brethren to dwell together in Unity ; It is like the precious ointment upon the head which ran down upon the beard, even Aaron's beard, that went down to the skirts of his clothing ; it is like the dew of Hermon, even as the dew that descended upon the Mountains of Sion, where the Lord himself commanded the Blessing, even life for evermore : --- Thus Love and Amity, Union and Communion amongst Brethren professing the worship and service of One and the same God, looking for, and hastning to One and the same Hope, is not only compared unto, but also a due consequence of the sweet Odors upon Aarons head,*
having

having their delightful refreshing influence upon the whole Assembly; this is the Blessing of God out of *Sion*, to those that are the sons of *Sion*, Love and Peace, Joy and Good-will for ever more. Hence not without good reason was *Jerusalem* styled, as the name imports, a City of Peace, because the Temple of the God of Peace was there; that Temple which was built by *Solomon* who was a Prince of Peace, after that God had given him Rest from all his Enemies round about, neither was the noise of Axe or Hammer heard in all the Holy Mountain while it was Building; This the Temple, at *Jerusalem*, and therefore the City it self is Built and Compact together, even a City at Unity in it self; for, thither the Tribes go up, the Tribes of the Lord, to the Testimony of *Israel*, to give thanks to the Name of the Lord.

Oh! that we would Recall to our Minds our former happiness under a well ordered and a settled Uniformity; how did the people of this Land rejoice to go up together to the House of God as Friends? how comely were our Solemnities, when whole Families met together at Gods Table? the servant was thus far as free as his Master, not as a Servant, but as a Brother; and yet when he came home he did his service without grudging, not as unto man, but as to the Lord, in singleness of heart, as knowing that he had a Master in Heaven; How was the staff of Beauty in those days, no other then the staff of Bands, and whilst we did in a general unanimous consent, serve our God with one heart, and with one voice, the result of Glory to God in the Highest, was Peace on Earth, and Good-will amongst men? But wo! and alas for us! ever since we began to quarrel at our Religion, to abhor the

the sacrifices of our God, how has every Mans Hand been against his Brother ! Father against Son, and the Son against his Father ! *Maxima & debetur servis reverentia* ; a Man's Table has been made his Snare, whilst the servants that attended upon him have been the Informers against him, his worst Enemies those of his own House ! nay, the Marriage Bed it self, as Honorable as it is, has not been free from this shame, whilst there have been a Generation of men that would not allow St. Pauls Doctrine to be Gospel, *That the Believing Wife sanctifies the unbelieving husband, and the Believing Husband, sanctifieth the unbelieving Wife* ; but our of a supercilious deligne to pry into the secrets of Families, as if they onely knew who were the chosen of God according to the election of Grace, even at the Marriage-supper it self they have separated and divided betwixt Man and Wife, put those asunder whom God, Nature, and Christianity had joined together, this being the Religion of our later Reformation, what Christ fore-told should be a final destruction upon the people of the Jews, *Two in a bed, the one taken, and the other left.*

Oh ! That at length we might recover our first works ! and how shall we do that ? hear what the Spirit saith unto the Churches, *Repent and do your first works* : Betake we our selves now at last, to that from whence we are fallen, to our old honest Principles of *Piety* and *Devotion* toward God, of *Reverence* and *Obedience* toward our *Superiours*, of *Love* and *Charity* one toward another. Oh ! that we would but seriously think upon it; nay, for the childrens sake that yet are unborn, that we would consider

consider it! our *Fathers* before us have left us a *glorious Religion*; and what shall we do for the *Generations* that are to come, shall we leave nothing to *Posterity* but *Schisme* and *separation*, *disorder* and *confusion*; But in the words of Holy Church we direct our Prayers unto our God, since there is no help in man, nor in the son of man, "O God we have heard with our ears, and our *Fathers* have told us the noble works that thou didst in their dayes, and in the old time before them; O Lord; *Arise*, help us and deliver us for thy name sake, and thy honour!"

'Tis not to be expected that ever God should bleſs that Nation or people where the only fewds are about his service; and till our *Uniformity* in the strictness of it be more countenanced than it has been, restored to its wonted *exactness* and *splendor*, we must never expect to see an end of those fewds; *Divisions* are alwayes running upon the *Multiplication* (say's our *Royal Martyr*!) and there is no *settlement*, but in the point of *Union*.

Toleration then; you may give it a new name, and by an *Universal Character Style* is *Comprehension*, but *Babel* in the original, both in name and story is the most proper word to signify *Confusion*; this cannot be the way to peace, because it is not like to be a service to the God of Peace, of altogether with one accord: The *Musick* of the Sanctuary is not made up of *Discord*, *Unisons* here is the only *harmony*, the sweetest *Melody* both to Heaven and Earth; it is a *contradiction* in the very terms of it, and it is impossible that both parts of it should be true, that if there be *Divisions*, and those *Tolerated*, therefore there would be no thoughts;

thoughts, no searchings of heart.---Let us take our measures by this one instance, *Our Fathers worshipped in this Mountain*, said the Samaritan to the Jew; and the Jew said, that at *Jerusalem* men ought to worship; and both these were satisfied, in that there was a *Toleration* of each Service; and yet the Jew counted the Samaritan a Devil, and the Samaritan would not entertain a Jew, no not a stranger, for no other reason, but because his face might look as if he were going up to *Jerusalem*; the distance was so great, and that because of their way of Worship, though both were Tolerated, yet they had no dealings one with another, no not to eat and drink, hardly to speak or discourse. Thus, Toleratation is causal of that, which *Excommunication* it self never pretended to in a well constituted Church, tollit officia domestica, it will not suffer a man to ingage himself in good offices of love and charity to those of another perswasion, no though there be a Family-relation, all Family-obligations are cancelled, where, falsely so called, a Family of Love is set up; this is that which is destructive, &c. Destructive of all civil society and commerce, nay, of Trade it self; the popular reason, why some would have it promoted, for to be sure each party will enrich it self, make a Monopoly of gain only to its own consistory; whilst factions are promoted, factions will increase; the Combination is the stronger, only to give the greater blow with the fist of wickedness, and to be sure the weakest shall be crushed against the Wall.

In the name of God therefore, and in the love of one another, let us Assemble our selves together in the places of Publick Worship with one accord:

accord: laying aside all passion, evil speaking and slandering, let our outward behaviour, an *uniform Communion* in the service of God, be expressive of that inward affection which we bear to one another, both as we are men; and as we are Christians: and if there be a froward and peevish generation amongst us, that will contend both against the Laws of God and of the King, all that we can reply is this, *That we have no such custome, no nor the Church of God. A holy Familiarity*, that is, a *Conformity* in Religion; is not in the least a cause of contempt, *external communion* of all together with one accord, is not the way to *Levelling*; in the *Sanctuary* there is *Order*, some go before, and some follow after, and in the midst of all God is glorified: those *lines* which are drawn from the *point* of *Union*, as their *Centre*, (to improve the *similitude* which I but now borrowed from a *Royal Pen*,) to the several parts of the *Circumference* round about, keep their *equal*, and their *due distance*; they are called *Parallels*, the word speaks a *mutual congruity*, not a *promiscuous contiguity*, they have a kind *similitude* one unto, and a *loving aspect* one upon another, yet *each line* keeps its *fixed station*, without any the least *interfearing*; Brotherly love does there continue, where every man abides in that *Calling* in which he is called: This is the happy result of *ἑνωσις* the *Concord* in the text, especially in the *service* of *One God*, who has declared his *Unity* to be his *Essence*, there is but *One Lord*; and as but *One Lord*, so in the confession of him, there is but *One Faith*; and, for an admission into that *Faith* there is but *One Baptisme*; and but *One Church*, in which is to be the *Outward, Visible, and Uniform Administration*

Administration of all, the result of which Unity and Uniformity is this, *Phil. 2. 2, 3.* *The joy of all is full, when all are like minded and of one accord; hereupon nothing is done through strife or vain glory, but in lowliness of mind each one doth esteem of others better than himself:* which brings me to the next part of the Text: *The Convention* we see is every way *Holy*; First, the *Persons* holy, the *Apostles* and the *convert Disciples*. Secondly, the *Place* that was *Holy*; τῶν ἑαυτῶν οἰκῶν ἀποσταύς ἐν τῷ ἱερῷ δόξῳ. *Oecumenie in loc.* They left their own Houses, and frequented the Temple; we find them most an end assembled, either at the Gate called *Beautiful*, the more *Beautiful*, because they were there, whose feet were *Beautiful*, bringing the glad tidings of *Peace*; or else, as in the Text, in *Solomons Porch*. Thirdly, their *Behaviour* there, that was *Holy*, *Solemn*, and *Devout*, reverent even to outward appearance, *they were with one accord*; and where there was so much love, so great a concord, it could not be but there must be some respect, some honour too, which is the Subject of our next Discourse.

The Second S E R M O N

The *Convention* as it was *Holy*, so it was *Regular*: Brotherly Love continued, and yet a promiscuous parity was avoided; there was a *due Distance* kept in this *Solemn Assembly*; τῶν λοιπῶν of the rest; whither they were *friends*, or whither they were *enemies*; whether they were within, or without the pale of the Church; the *Apostles* having took their seats, *no man durst* to joyn himself to them.

Of the rest durst no man joyn himself to them.
In which words, Three things are to be considered,

1. **B**Y whom this distance was kept? τῶν λοιπῶν of the Rest.
- 2ly. What was the present frame and temper of their minds? εἰς ἐτόλμα No man durst.
- 3ly. What was the Act which they did not dare to engage themselves upon; κολλᾶσαι, To joyn themselves unto them. I confess that this Division at the first may seem somewhat nice, but upon a second search, we shall find it very useful for the illustration of the matter in hand.

1. By whom this distance was kept? τῶν λοιπῶν Of the Rest. And these might be of three sorts.

First, none of the convert Disciples; τῶν λοιπῶν Of the rest, as distinguished from the Apostles; ver. 11. Great fear came upon all the Church.

Secondly,

Secondly, None of those that were with the mixed multitude, though they themselves might be distinguished both from the Apostles and the People; ver. 11. Even as many as hear those things; ver. 12. By the hands of the Apostles were signes and wonders wrought amongst the people; but τῶν λοιπῶν of the rest, though amongst, yet to be distinguished from both, durst no man joyn himself unto them.

Thirdly, No not the adversary himself; ver. 29. He doubts whitherto this might grow; ver. 26. The Officers bring them without violence, fearing the People, lest they should have been stoned; and the wisest man in the Council gives his advice to discharge them. ver. 25. Gamaliel was in this a Master of reason, as well as a Doctor of the Law; this is some further addition to his reputation, in that he wished them to beware, and to take heed what they did with those men, lest they be found to fight against God, ver. 38.

Thus the οἱ λοιποὶ those that are the rest here, may be reckoned up as they are distinguished from the Apostles in the fore going verse, from the People in the latter end of this verse, and from the Adversary throughout the whole context; the Adjective Masculine put absolute, in its due regiment without a Substantive, ἀνδρῶν or some such word to be understood, ἑστὶς ἑστὶς ἑστὶς ἀνδρῶν seems to warrant me this or the like Division; Of the rest, No one, (or as we Translate it, No Man) durst joyn himself to them.

First, Not the new convert Disciples; though if any, surely they might take the confidence; but ver. 11. Great fear came upon the whole Church. We read in the fore-going Chapter, ver. 32.

"That the multitude of those that believed were
 "of one heart, and of one soul, neither said any of
 "them that ought of the goods which he possessed was
 "his own, but they had all things common; as ma-
 "ny as had possessions of lands sold them, and laid
 "down the price of what was sold at the Apostles
 "feet. And in the beginning of this Chapter, we
 find some retaining part of the accursed thing,
 of that which was devoted and dedicated unto God.
 ver. 4. whilst it was whole it was in the power of
 him that possessed it; and, after it was sold, still it
 was intirely in his power; but, being once Con-
 secrated, and separated from common use, the pro-
 perty and propriety is then altered, God doth vin-
 dicate the right of Possession to himself; the sin
 was therefore the greater, the more immediate
 against him, in that there were some, who gave
 indeed, as others did, for companies sake a certain
 curtailed portion to God and to his Church, but
 not with a willing mind, not as cheerful givers,
 keeping back part of the price, a wedge of Gold it
 may be, to buy a *Babylonish* garment, and present-
 ing the remainder to the Apostles as the result of
 the whole sale; this is the instance of *Sacrilege*,
 even in the New Testament, Satan thus filling the
 hearts of wicked persons, that they should lye against
 the holy Ghost, not against Men, but against God.
 That therefore, the Church be not troubled for
 this destructive sin of *Sacrilege*, these two must
 fall a Sacrifice; as *Joshua* of old to *Achan* and his
 House; Thou hast troubled Israel, and God shall trou-
 ble thee this day: So the Apostles here to *Ananias*
 and *Sapphira* for the same sin; since you have done
 wickedly, this your oblation is abhorred, both sin
 and death lye at the door, Behold the feet of those
 who

who are to carry you forth, are without, ready for to bury you: These two are to be cut off from the land of the living; like Corah and his Company, they went almost quick into hell.

Sacrilege, whither it be under a legal, or under an evangelical Dispensation, is an invasion of that which God has claimed to himself for his own inheritance; and it is a Sin which shall in no wise go unpunished; it brings ruine and desolation whereforever it is admitted; Write such a one childless; his name no more to be remembred, unless for a terror unto others: Corah, Dathan, and Abiram, their wives, their sons, and their little ones, and all that appertained unto them, swallowed up alive in the pit, Numb. 16. 33. Father, Son and Daughter, yea the whole House of Achan; Oxen, and Asses, and Sheep, first stoned with stones, and then burnt with fire; even in the Valley of Achor, from this sore judgement, thus severely executed upon the sin of Sacrilege, this was the onely door of Hope Josh. 7. 18. Husband and Wife, that so there might not be a Generation of Vipers to inherit their parents curse, are both at once cut off, in the instance before us, root and branch in one day; ver. 10. the young men came in, and found her dead, and carrying her forth buried her by her husband.

Alas! who can live when God doth thus? well might the *New Convert Disciples* be terrified and affrighted; lest that they also should not have been sincere in their *Oblations*; lest that God should not accept the labour of their love, by reason of some secret leaven of Hypocrisie that might lurk within them; though they had sold their goods, yet they might want charity; and then they should be nothing worth, wherein were they to be accounted

of? To see how *severe* an *Avenger* that *God* was, with whom they had to do, was cause enough of *terror* even to the *Church* it self; every one of them smiting upon their breasts, not daring to look up to *Heaven*, *standing afar off*, each one communing with his own heart, and saying, *Lord be merciful unto me, yea unto me a sinner!* we are all of us dead, we are all of us *sinful men*, O *Lord!*

Prior ex hoc tempore erat Ecclesia cœtus in quem multi dolose irrepserant; Calv. From this time, every man prepared himself for the publick Assemblies, as near as he could according to the preparations of the *Sanctuary*; they set their whole hearts to seek the *Lord God* of their *Fathers* with *Reverence* and with *fear*; the terrors of the *Lord* in his *Judgments* did perswade them; and do they go up unto the *Temple* to *Solomons Porch* to pray and to hear? yet with the *Penitent*, *Devout Publican*, they must *stand afar off*; and hence it was that they did return each man to his own house justified.

Thus, when *God* is pleased to arise in the *vindication* of his service, by his *judgments* upon the wicked and *prophane*; to declare that he will be sanctified in all those that draw nigh unto him, then should they who presume to tread his *Courts* look unto their feet when they come unto the *House of God* lest they offer the sacrifice of fools. Would *David* bring up the *Ark of God* to his own *City*, and to his own *House*? and in the mid-way, is *Uzzah* smitten? *Perez-Uzzah!* this *Breach upon Uzzah*, makes *David* to smite upon his thigh, lest that his way also should be found perverse before the *Lord*, and *God* might find out some secret iniquity in him, and so withhold good things from him; 1 *Chron.* 13.

2. *David was afraid of the Lord that day, saying,*
How

How shall I bring the Ark of God home unto me? Surely there is some iniquity or other that I do regard in my heart, or it may be the sons of violence are too near about me, and therefore at this time God will not be intreated of, he will by no means accept me: upon this occasion, it's thought, that he did pen the hundred and first Psalm, in which he dedicates himself and his House to the service of his God.

Psal. 101. Sing I must, yea and so I will, both of Mercy and Judgment; unto thee, O Lord, will I sing: of judgment, because thy ways are terrible; of Mercy, because all thy paths are Peace: first, for himself he begins, I will behave my self wisely in a perfect way; Ob! when wilt thou come unto me? why should the Ark of God now be carried aside from me? I will walk in my House with a perfect heart. Neither was this proposition like Joshua's of old, Josh. 24. 15. Chuse you whom you will serve; but, as for me and my house we will serve, the Lord: No, like a supreme Magistrate, he resolves not to bear the sword in vain, he is stedfastly purposed to be the Minister of God for Good; but an Avenger to execute wrath upon him that worketh evil; A froward heart shall depart away from me, I will not know a wicked person, whose privily slandereth his Neighbour, him will I cut off, him that hath an high look and a proud heart I will not suffer: Mine eyes shall be upon such as are faithful in the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me; I will early destroy all the wicked of the land: and why all this thorow Reformation both within doors, and without? why? because the Ark of God was not to have its habitation amidst the Tents of ungodliness; as if the

Princely Prophet should have said, *All this will I do, that I may prepare a place for it, That I may cut off all wicked doers from that City, which henceforth, because of the Shew-bread there to be dispensed, is to be called Bethlehem, the House of Bread, the City of the Lord; and that because of the service of the God of Israel, between the Cherubims, which is there to be administered, the daily sacrifice which is never to cease, the Burnt offering for Israel never to fail; I will early destroy all the wicked of the Land, that I may cut off all wicked doers from this City of the Lord.*

Thus the God whom we serve is a holy and a Jealous God; and therefore as *Joshuah* to the people in that forementioned place, *Josh. 24. 9. Ye cannot serve the Lord, lest he turn, and do you hurt, and consume you; his jealousy should provoke us to sincerity, that we be careful in our nearer approaches to him at the publick solemnities of his holiness, there be not an evil heart in us, even at such a time, and in those addresses to depart from the living, the great and the dreadful God, in drawing nigh to him with our mouths, while our hearts are far from him: God is in heaven, and we on earth; and from heaven it is that he is ready to execute judgment upon the Hypocrite, and false hearted; therefore, though in the *Ministrations of the Sanctuary* we are permitted to kiss the Son, yet it is, lest that he should be angry, for should his wrath be kindled, yea, but a little, how soon should we perish from the right way? *Psal. 2. 11. Serve the Lord with fear, and though that service be the fulness of our joy, yet we must rejoice unto him with reverence and with trembling: Here in the context, Fear came upon the whole Church, upon those very persons who for joy had in the former Chapter,**

ter, parted willingly with their substance; yet, because God had made a Breach amongst them, the effects of his wrath were both sudden and dreadfull; and should they also have been found false in their services, what could they expect, but that they should likewise perish! The Apostles therefore being gathered together, every man had good reason to suspect and examine himself; they could not forbear to assemble with them, to hear what the Lord God would say unto them; and yet out of a pious reflection upon their own unworthiness, and the purity of that God with whom they had to do, they dare not be too hasty in their nearer approaches; *Fear came upon the Church; τῶν λοιπῶν, of the rest, as distinguished from the Apostles, even from amongst the Disciples, such who believed with joy in the assurance of their Faith, and yet with trembling, as conscious to themselves of their own unbelief, of those New Converts, durst no man joine himself to them: Nay, the dread which was upon their Spirits was not a little increased, when they saw the Consternation to be Universal; fear, not only upon the Church, but upon such as were without, even upon all those which heard those things; and they may be the*

Second sort of Persons, who are said in the Text, to keep this distance: by the hands of the Apostles were signs and wonders wrought among the people; καὶ τῶν λοιπῶν and of the rest, as distinguished both from the Apostles and the People; of those who were amongst, though not of the mixed multitude durst no man join himself unto them.

And here, οἱ λοιποὶ ὀρροννυνται τοῖς πολλοῖς the rest, are to be understood in a *contra distinction* to, and from the multitude: quos vita ordo, & auctoritas in signiores fecerat; such amongst them as were

were notable either for their quality or authority; these were surprised, *v. 11. Even as many as saw those things*; but they would not come too near, lest they should lose of their interest, or of that power and authority with which at present they were invested: They were sufficiently convinced by the *Signes* which they saw, and the *Wonders* which they could not but acknowledge; from their very outward senses to their consciences, they could not but lay their hands upon their mouths and say, of a truth mighty works and terrible do shew forth themselves in these *Apostles*; and yet they would not venture to *joyn themselves unto them*, lest they might run the same fate with them, *ver. 18. Be cast into prison*; or, be informed against to the chief *Priests* and *Pharisees*; like those *St. John 12. 42. chief Rulers, who believed on our Saviour, but did not confess him because of the Pharisees*; lest they should be put out of the *Synagogue*; for they loved the praise of men, more then the praise of God: These were acted by a principle of temporal politick prudence, and not by that *Wisdom* which is pure as well as peaceable; who see with their eyes, and yet interest doth blind them: hear with their ears, and yet because of some external inconveniencies that may happen, they stop their ears to these heavenly Charmers, Charm they never so wisely? who understand with their heart, and yet are not converted, lest they should be healed.

There be some like *St. Peter*, who neither fly from, nor forsake their Saviour; but they follow afar off to see the end of the matter; and if prosecution wax hot, their charity grows cold, in the time of temptation they fall away; they see that bitterness is like to be in the end, and so they force themselves

selves both to deny and forswear their *Master*. Some wait onely in a corner of *Solomons Porch*, lest they should be seen of men, I mean it of those who are too much in subjection to their Ring-leaders in mischief, and were it not for fear of being cast out of favour, of losing such a ones good word, or his good will, they could frequent the places of Assembly with more courage then they do. Alas ! what would you have us do, says the poor deluded *Country man* ? we must wait upon the *Great man* of the Town, be it to a Church or to a Barn ; it is well, if now and then we can steal in at a back door, where we may hear, and not be seen, for should *He* come to know it, it will never be forgiven us ! Nay, sad it is to consider it, but too really true ! there are those in the world who should teach, as well as they know better things ; who call those their Patrons which exercise authority over, or have any influence upon them, transporting them to act either lukewarmly in, or indirect opposition against that Religion to which they have already given up their names so often, both by Obligatory Oaths, and Promissory subscriptions : they are sufficiently enough convinced that this is, and ought to be the worship of the God of our Fathers ; but, alas ! what need they concern themselves for that which they shall never be able to help ? must they venture upon the bad, and lose the good report of such, who for the present are kind unto them, and may hereafter (as things may come about) reward their pert pragmatistical zeal with ruine and destruction ? like *Naaman the Syrian*, they will worship no other God then the God of *Israel* ; but as for bowing in the House of *Rimmon*, when their *Masters* lean upon their shoulders ; they shrink up their shoulders, and

and as to this they have a Latitude, *the Lord pardon them in this* ! Well, let them go in peace ; they are loth it seems to be put to any trouble in the service of their God ; alas ! poor low-spirited wretches, they are to be pittied, since they have not faith to trust that God whom they worship, beyond their present injoyments ; who are for living at ease in an earthly *Sion*, and that they may keep their present station, turn their books upon the Temple. But let it not be so with us, let it be known to the world, maugre men and Devils, that we dare be honest : Oh ! why should we be as those who turn aside, onely that we may go with such, who will have company that they may be froward and perverse ? whatsoever our dependancies upon *greatness* may be, we must be careful, as in humility, so also with resolution, not in the least to let go our integrity: in our patience we must possess our souls; and yet, we must be so far watchful over our selves, that our hearts do not reproach us so long as we live : Consider we that God is not a man, that he should lie, neither is he as the Son of man, that he should repent ; he hath said it, and it was the *Truth* himself that spoke it, concerning *Eli* and his sons, when they prevaricated in his service. 1 Sam. 2.30 *He that honoureth me, him will I honour; and he that despiseth me shall be lightly esteemed.*

Above all things, in our *Religion*, which is the onely tye, or chain of Communion betwixt a Man and his Maker, let us not be swayed by so timorous, so sordid, so Hypocritical a principle, as is that of base, unworthy compliance, sneakingly to gratifie the humours of such who lie in wait either for to deceive, or to be deceived ; and that against the dictates of our own Minds, and the principles of that

that visible Community, which in a settled Oeconomy, we have already professed heartily to embrace; and that, if for no other reason, let it be for this, *lest in time we grow to that height of wickedness, as to persecute that way of worship to which once we did conform.*

God forbid that we should ever live to see it! but so it may come to pass, that none shall prove more rigid and severe against, then such as have been timorous, lukewarm and unsettled under the strictness of discipline and order. May we not set our countenances upon some men amongst us, stedfastly to behold them, till both they and we are ashamed, and while we look upon them fall a weeping, as the Prophet *Elisha* did upon *Hazael*, who was to be King of Syria, 2. Reg. 12. 8. *I weep, saith the Prophet, because I know of the evil which thou wilt do unto the children of Israel; their strong holds wilt thou set on fire, their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child!* But, *Hazael* replied, what? is thy servant a dog, that he should do this great thing? the Prophet was more then a Prophet in this instance, the Lord had shewed all this unto him: And though we do not pretend now adays to New Revelations (it is well if we give credit to what has been revealed of old!) God grant that this Prophecie may never be made again a History; whilst we may sadly weep over some amongst us, who should they once more have opportunity would destroy all our pleasant things, pull down all the houses of God, break the carved work with Axes and hammers; tell them what are our just fears, what? say they, *Are we dogs, that we should make all this havoc?* but, we need not urge a Spirit of
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Propheſie ; let us look a little *backward* and our *later dayes* of *miſery* and *confuſion* will tell us, that ſuch things as theſe have been done by thoſe, who did more than ever they intended to do in the work of *Deformation* in the miſt of us ; God grant that we may never have occaſion to ſtand in need of their pity, even their mercies are cruel ; meer y pretending friends, when ever they have opportunity prove moſt insolent enemies ; eſpecially if once it makes for their Intereſt to be malicious, if they can but thus recover their credit, which by a former neutrality they have hazarded, they will leave no ſtone unturned, yea, though it be by laying of the Temple waſte, *Down with it, Down with it,* will they ſay, in the *day of their fierce wrath*, and who ſhall withſtand them ? But, is this their kindneſs to their Friends ? muſt it be to lay *Sion* waſte ! and to make *Jeruſalem* an heap of Stones ?

It can hardly be otherwiſe imagined, but that theſe great *Minions* in the Text, proved at length to be the worſt *Perſecutors* ; who, though they might be perſwaded of what they heard, and of what they ſaw, yet for fear of the *powers* which were ſet over them, did not dare to own that word which to them was *accompanied with power* ; Theſe very men to ſhew their readineſs of Subjection, or to take off all manner of ſuſpition, that they were never heartily of that Perſwaſion, (no further than was conſiſtent with their *Self-preservation*) might be the firſt to lay hands upon the *Apoſtles*, to *imprison them*, to *deliver them up*, had they not been over-ruled, unto death it ſelf : But, this was Gods never-ceaſing care and providence over his Church, that ſhould hand joyn in hand, they ſhould be able to do no violence ; they even thus conſidered, as
now

now turned *enemies*, shall not approach to hurt them; upon second and better thoughts, they do yet again give back; and these are the *Third sort of Persons*, who are said in the Text, to keep this *remoter Distance*; even the *Adversary* himself, though an open and professed *enemy*, yet he durst not draw near, for mischief; God is terrible in his Judgments, *Signs and wonders are wrought by the Apostles*, καὶ τῶν λοιπῶν, and of the rest, Such as might have evil will against, and an evil eye upon such *Dispensations* in *Solomons Porch*, No man durst to joyn himself to them.

That which wrought thus upon the *Adversary*, that he durst not stretch out his hand to smite, was either the *Judgment* of God upon *Ananias* and *Sapphira*; or else the *Wonders* that were wrought amongst the people.

(1) As for the judgment upon *Ananias* and *Sapphira* for their *Sacrilegious* with-holding part of the price of their Land. “*Pana istius modi non parum valabat terrendis impiis ne temere prorumperent in eorum cælum ubi Deus tam severum vindicam se ostenderet*, *Calv. in loc.* This sort of sudden and unexpected punishment was caution enough to those who were froward and disobedient; that they should not venture to disturb those Solemnities in which God had manifested himself so severe in taking vengeance: If for such a small thing, might they think as *Sacrilege*; onely for purloyn-
ing a little money, God would evert so great a Displeasure; of how much sorer punishment shall they be thought worthy, who commit a *Sacrilege* upon, in offering to do violence unto the *Persons* of such who are exercised in the *Solemn Administration* of a strict, and a most holy Religion.

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(2) *The Wonders and Signes which were wrought among the people*, these did work upon, and steal away the hearts of all that saw them ; So that v. 26. the enemy durst not be too boistrous against them, lest the People, as one Man, should rise up against them, and stone them ; and at length, from their own consultations, they were forced to *dismiss* them in peace, they begin to doubt amongst themselves *whither* to this would grow ; They suspect their own jurisdiction, lest it should be exercised without fear or wit ; and in the end, ver. 38. that they be found to be fighters against God ; v. 35, 39. " *Ye men of Israel, take heed to your selves, (it is you that are in the greatest danger,) what you intend to do as touching these men ; Refrain from them, and let them alone ; for if this Work, or this Countsell be of Men, it will come to nought ; but, if it be of God, you cannot overthrow it : and this Work and Counsel was not of men, but of God, and therefore the Enemy could by no means hinder it.*

I might here observe to you the constant, the special care and providence which God has for his Church ; how that the fury of man doth often turn to his Praise in the deliverance of his People ; he restraineth the remainders of wrath also ; he bringeth to nought the delignes of the *Heathen*, and maketh the devices of the *Aliens* to be of no Effect ; should they rage, yea, and that furiously, yet they would imagine but a vain thing ; let them take counsel together, with one accord, yet, he that sitteth in the Heavens shall laugh them to scorn, the Lord shall have them in derision, Psal. 2. 6. I know that Second Psalm is literally spoken of our Saviours Person ; and yet, it is also applyed by the Apostles to the propagation of his Gospel, in the

Chapter,

Chapter before the Text, ver. 27. This was at that time the Churches Prayer, when they prayed with one heart, and with one voice ; " Of a Truth, Lord, " against thy holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and People of Israel were gathered together ; " And now, Lord, behold their threatnings ; and grant " unto thy servants, that with all boldness they may speak thy Word ; Surely the Sons of Thunder were amongst them, whilst the Word of God went forth from them like Lightning ; the place was shaken where they were Assembled ; ver. 35. With great power gave they witness of the Resurrection of the Lord Jesus ; and the result of all was, the wonderful effect in the Text, that of those that were adversaries durst no one joy in himself unto them.

May I not apply the same Providence of Almighty God comfortably to our selves, to this once afflicted and despised Church of ours ; if she be not yet despised and afflicted, made a by-word and a reproach to her own Children ; no wounds like those which are given in the house of Friends : However, for our comfort, *Hell* and *Death* have not yet prevailed ; Not *Rome*, whose mouth was wide as *Hell*, nor the more secret contrivances of *Schisme*, which like the *Grave* never hath enough ; our God has been a God both of the Hills and of the Valleys, and through the power of his Might, over both we have been more than Conquerours ; *Rome* ; upon its *seven Hills*, animated from an aspering conclave could not over-see us ; and the *Consistory* in a seeming self-denial making it self low as the *Valleys*, could not over-reach or Under-mine us ; neither the *Infallible Chair* nor the *Stool of wickedness* could awe us, or controul us : Nay, though for a while

we might seem to be forsaken, yet God gave us beauty for our ashes ; he restored our Captivity, and put upon us the *Garment* of joy instead of a Spirit of heaviness ; So that to the one *Adversary* which in our heaviness asked us, *Where is now your Church ?* sing us one of the Songs of your Sion ; We can now return this answer, That the Tears which we shed at the Rivers of *Babylon*, have caused *Jordan* it self to over-flow its banks ; Persecuted we were, but not utterly cast off ; our God has provided us still a Name in the earth ; and when the *Succession* of an *Apostolical Ministry* was almost cut off quite in the midst of us, our extremity was Gods opportunity for mercy ; See we yet once more the fire of the *Sanctuary*, hid in its own embers, and almost extinct, during the Captivity, again brought forth, restored to its wonted lustre, the flame yet again bright upon the *Altar* ; so that our *Miraculous Restauration* is to them an abundant *Demonstration*, that we were, and still are continued a *Church*, according to ancient and *Primitive Constitutions* truly *Apostolical* : But, as for that other *Adversary*, the Viper in our own bosom, who both contributed unto, and then upbraided us with our afflictions ; who because of the troubles which they brought upon us, thence made an argument to reproach our *Holy Constitutions*, as if they were in themselves unlawful, because of Gods Displeasure against those who did not live up closely and severely to them ; thus, whilst they have been the *Rod of Vengeance* in the hand of God, they have talked to the grief of such whom God has wounded : And, why will not these persons now be as exact interpreters of Gods Providence against themselves ? is not the Scene again shifted, and are we

we not (I am sure if we understood either Gods glory, or our own happiness, we should be) where we were before ? and have we not this to say for our *Church*, even according to their way of argumentation, that God who *restored* it, was not against it? We are not at this day without a *Priest*, or without an *Ephod* ; And, yet still with our *Apostles*, we are sent unto our Prayers, *Behold, O Lord*, the threatnings of the Sons of *Belial*, who are still against thee ; all the reflections they make upon these latter Providences, is, *they repent that they have done no more mischief* ; and all the sin they acknowledge, in their blasphemous allusions, is, that they were *false* to their *Covenant*, in that the *Amalakites* were not *utterly destroyed* : let us betake our selves to better Devotions than these, that *God would abate their pride, assuage their malice, and confound their Devices* ; but then as for their *Persons* ; *He brings into the way of truth all such as have erred and are deceived* ; Put them in fear, O Lord, that they may seek thy name ; *Forgive our enemies persecutors, and slanderers, and turn their hearts* : Forgive them, for they know not what they do : Oh ! That even this might not be laid to their charge ; how that they still have recourse to their old designs of Mischief, though hitherto in the course of the Divine Providence they have proved so ineffectual ; May the God of Heaven yet laugh them to scorn, and he confirm his King upon the hill of *Sion* ; Deliverance shall arise one way or other ; the God who is worshiped in, will take care of the service of the *Sanctuary* ; he who hath, and who doth, we trust that he will still deliver us ; they that hate us shall see it, and be ashamed, because the Lord hath holpen us, and comforted us ;

But, as for them, τῶν λοιπῶν they are of *the rest* ; they have estranged themselves, and gone out from us, because they were not of us ; neither shall they *dare*, God will restrain their fury, they shall not presume to approach and hurt us : which is the

Second thing observed in this second part of the Text, (to wit) what was the present *frame* and *temper* of their *minds*, by whom this *due distance* was kept ; ἰδεὶς ἐτόλμα No one *durst*.

That is, there was an unaccountable *surprise* and *dread* upon their *Spirits*, which as to the *persons* affected might be *divers* and *various* ; they did not *dare*, some kind of *awe* there was, which was a *curb* and a *restraint* upon them.

1. In the *Disciples*, it might be *modesty* and *humility*.
2. In those from amidst the multitude, a *timorous misgiving*.
3. In the *Adversary*, *Terror*, *Amazement*, and *Astonishment* :

Thus one way or other the Gospel of *Jesus* was glorified ; it had diversly, but surely, its desired effect upon all ; this is that word which cannot return in vain, but will accomplish the thing for which it is sent.

First, In the *Disciples*, who took heed *how*, *where*, and *what* they did here ; who frequented *Solomons* *Porch*, that they might observe the *out-goings* of the Lord in his *Sanctuary* ; in them, their *Modesty* was exercised, and their *Humility* was increased ; with meekness they received the ingrafted word, and yet jealous enough of themselves, that they did not grow, as they should, thereby ; to them the immortal seed was sown, in an honest and in a good heart, and yet the *Fruit* which they did

did bear was with patience ; their heart was raised, at the contemplation of God and of his holiness ; but at the same time broken, in a sorrowful reflection upon themselves and their own unworthiness ; though they did believe, yet almost, with tears in their eyes, this was the Prayer of their Faith, *Lord, we believe, help our unbelief* ; in them an humble and a lowly expectancy, as well as a fiducial recumbency, had its perfect work ; they are ready to give up themselves, and their substance to the service of God and of his Sanctuary, and yet considering, that God expects both heart and hand together, piously they examine their own integrity throughout all ; they know that their good things do not extend to God, therefore their delight is with such as are excellent in the Earth, and when they have done all that they can, they are far from vaunting a *State of Perfection*, they acknowledge themselves to be unprofitable Servants, and Miserable Sinners, they make this their humble and hearty recognition saying, *We have done*, or rather, *Would we had done what was our duty to do*.

Secondly, In those from amidst the multitude, it was a *Timorous Misgiving*, their hearts failed them for fear of what might become of them in another world, and yet they were loth to let go their interest in this ; upon what they heard and saw, they made some heavy steps toward happiness ; but, alas ! they looked back, and they gave back, the one returns to his honours, and the other to his great Possessions. Oh, the deceitfulness of riches and of power ! how hard is it for those who trust in either, to enter into the Kingdom of God ? with the *Disciples*, upon the like occasion, we may cry out, *Lord, increase our Faith* ! yes, in

the Text here is an argument to *settle us in our Faith*; in that the wisdom of God was here justified in the hearts of the children of this World; in the midst of all their wealth and their greatness, the convictions that are within them, are a damp upon their Spirits. Thus, St. Paul cannot reason of righteousness, of temperance, and of judgment to come, but *Felix* must needs tremble: and, does *Agrippa* know the Scriptures? does he believe the *Prophets*? and will he not resign the obedience of his Faith to what he does know, and cannot but believe? however as stout and resolved a sinner as he is, against God and his own Soul, laugh heartily and entirely to embrace this way, lest he lose something of his outward Pomp, *καὶ πολλὰς παντοίας* lest the retinue that is about him should withdraw, and refuse any longer to be of his train; yet, to hear St. Paul Preach, will he, nill he, he cannot but confess to him and all the World, however his mis-giving thoughts perplex him, and he will not be perswaded; yet he is almost perswaded to be a Christian: --- *Virtutem videant*, --- how strangely is the self-condemning *Worldling*, or *Voluptuary* infatuated? only that he may perish the more dreadfully; under the clear apprehensions of his approaching, and yet wilfully neglected happiness; Alas! poor silly wretch, who against himself, and his own resentments prefers this World to a better, in a moment he, and his thoughts perish, and in the end he proves a fool.

(3.) In the *Adversary* it was terror, amazement, and Astonishment: to observe the courage and boldness of these *Apostles*, though they were ignorant and unlearned men; the wonders which they wrought, and the judgments which were inflicted,

flitted, they could not but be surpris'd and fall backwards ; like the *Officers* which came to apprehend our *Saviour*, so is it here with the *Disciples*, as it was formerly with their *Master*, *Never men surely spake or did like these men!* what do we do ? the finger of God is here ! in vain do we strive, we shall not prevail ; like the *Egyptian chariots* in the *Red Sea*, all our designs go on against them but heavily ; *in vain do we strive against them*, and at the same time *fight against God!*

And is the Arm of our God now shortned, that it cannot help ? no surely, the Dispensation of his Gospel is still accompanied with power, even in the hearts of those that set themselves against it : to observe the constancy and perseverance of those that labor in it, how they are neither afraid nor ashamed of their Message, though they be counted enemies for the *Truths* sake which they are to speak ; Nay, (a sad complaint it is, that now there should be cause to make it) amidst the contentions and divisions of false Brethren ; still they hold fast their integrity : yet again, to observe the judgments of our God, to instance in no other, against this one wasting, destroying sin of *Sacrilege*, ever since it has been an iniquity established by a law in the midst of us : how it has been a Moth in the estates of the *wealthiest* and the *mightiest*, it has eaten like a Canker, even unto corruption, and destroyed whole Families, great, and noble : Nay, not only the estate, but them and their children too, *Nec gaudet tertius hares*, before the third Generation, the whole line cut off with the entail of the estate ; whilst the chief of the Family dies, leaving no memorial behind him ; all the propagation that is made in the earth, is the transferring the *Curse* of *Sacrilege*

lege from one house to another, that so it may yet make sorer Desolations; the calamity by the complication of several interests and proprieties the more dreadful, because like to be so universal & diffusive!-- And yet once more shall I observe? *The signes and wonders that have been wrought!* no other then the wonders of an Almighty Providence, nor so much in the restitution, as in the continued support of our Church, it is little less then a *miracle* that we are still preserved! as if the Glory of God were in the midst of *Solomons Porch*, and about that Glory a most sure defence: that God has hitherto wrought out our deliverance thence, whence we could not expect it, when some of our old Friends have forgot, if not lift up their heel against us!---- I say; were all these things seriously considered in thankfulness to our God; in humility love and charity towards one another, whilst we go hand in hand together to the house of God as Friends; surely our God will be intreated still to continue his mercies to us, and preserve to us his *Memorial* both as his own, and our *Praise* in the earth; Nay, how do we know, but that such kind of secret intimations as these to the very souls and consciences of such as are rebelliously and maliciously wicked, are as it were a Bridle in their Mouths, to curb them in, that they shall not dare either to cast a bank against, or shoot an arrow at us? God may thus put his hook into the Nostrils of that old *Leviathan* the Devil and Satan, and of all those *Devils incarnate*, who to keep him company take their pastime onely in troubled waters, in the Ocean that casts forth mire and dirt; and surely there have been some *Mourners in our Sion* to spread the hard speeches, cruel mockings of any *blasphemous Rab-*

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shake before the Lord upon his holy Altar ; yea, God himself has heard all their blasphemy, and in his own due time he will repay it : with terrour and amazement shall the *Sons of Belial* turn away, and spend their powder elsewhere ; or, should they give fire, it will recoil upon themselves ; *ἔξω βέλους* the Church is beyond Gun-shot ; *Isaiah 65. 25.* That comfortable evangelical promise may without presumption, be here in faith and patience applied, *They shall not hurt nor destroy in my holy Mountain*, saith the Lord ; they shall not dare to come nigh, to *joyne themselves* unto, they shall not approach to offer violence either to the *Mountain*, or to those that are the *Servants of God* upon it ; to *Solomons Porch*, or those that *bear witness to the Testimony of Jesus* within it.— which is the

Third thing observed in this Second part of the Text ; (to wit) *the Distance* which was observed at this Convention ; and that more specially and particularly, *what this Distance was ?* what was that *Act* which these three sorts of persons did not dare, or venture to ingage themselves upon, *κολλᾶσθαι* to be too familiar with, to *joyn themselves* unto them.

(1.) *The New Convert Disciples* could not but honour those whom they so much loved ; and therefore they would not reckon themselves to be of their number ; *Nemo audebat se iis in serere, aut Apostolum profiteri* no one durst to inroll themselves

selves amongst the *Apostles*, to pretend a joynt mission or commission with them ; as if they were *Apostles* also, even the *New Convert-Disciples* as holy as the best of them ; yea, be they no less, then the whole *Congregation*, every one of them : No ; these *Disciples* though sanctified, elect and pretious, yet they were not thus called ; they sat at the *Apostles* feet, where they had laid down the price of their Goods ; they did not presume to be, *legati a latere*, Collegue Ambassadors with them ; all things indeed were common amongst them, but not the *Apostolical function*, nor the *Ministerial office* ; they had received the Christian Faith, but not to ambition or vain glory, much less to quarrellsome Disputations ; *Erastus* was in truth Junior, in comparison of these Primitive times of innocent Simplicity, in which the *Spirits* of the *New Convert Disciples* were subject to the *Spirits* of the *Prophets* and *Apostles*, they submitting themselves to those who were set over them in the fear and love both of God and them.

(2.) Those from amongst the *Multitude* would not be too hasty in consorting with such, as were so of a sudden magnified by the very ordinary sort of people ; *Nemo se familiariter pro eo tempore Apostolis reddere audebat* ; they were indeed surprised at the sudden rumor and unexpected applause ; but as yet, they would be somewhat cautelous, not venture too near a conjunction to, or conversation with them, not knowing whitherto this might grow ; they were resolved to await the conclusion and result of the whole matter ; they were not a little wary of their acquaintance, chusing a more convenient season to commence it ; at present, it might not be so safe,

safe, they did not care to be seen with, nor joyn themselves unto them.

(3.) *The Adversary* withdrew, because he durst not interrupt them; *Nemo ausus est eos coercere*; *Ethiop. Vers.* No one durst to put a restraint upon them, or to say unto them, what do ye? *Non ausi sunt hostes eos ut antea impetere*; the *Enemy* did not dare, as formerly, to be impetuous or violent against them; *Junius* renders the word *certare*; no one durst contend with, or withstand them: Nay, the word in the *Greek* κολλάσαι is not always to be understood of a nearness of Familiarity or Friendship, implying intimacy of acquaintance in conversation; but, sometimes it is used for such an *Adherescency* as is in order to opposition; κολλήσας γὰρ κακοῦ κακοῦ κακοῦ. *Hesych.* Pitch, the closer it sticks, the worse it defiles; there are those who cleave to a mans company onely to sit upon his skirts, to be a snare and a greater disturbance to him; like the *Pestilence*, *Deut.* 28. 21. which cleaves that it may consume; רכב' the original word is rendred by the *Septuagint* Περσεκώσας a compound from that in the *Text*, and רכב' *persecutus est*, in the *Hebrew* signifies persecution; 1 *Mac.* 6. 21. ἐκωλλήθησαν αὐτοῖς πῦρ τῶν ἀσπίδων. Some ungodly men joyned to those which were escaped out of the Seige, that they might betray them: --- But, it was not so in the instance before us; *The Adversary* withdrew, wondring to see himself defeated, all his designs of Malice blasted; wherefore, he gives back in a dumpish, melancholy admiration of that, which he was not able in the least to hinder.

From all which, I might raise and prosecute this Observation: That the Gospel of God is then glorified, and the word of it accompanied with power when

when it creates reverence and respect to those that are the Dispensers of it, and that from all sorts of persons, though of different persuasions and upon different accounts, be they of what quality soever. Christ never intended that his *Priests* should be themselves of, much less made a *Scoff* and *Derision* to the *meanest* and *lowest* of the *People*; No, he will be honoured in his servants, and he hath given it in special charge to his Disciples, *that they should as it were in scorn and indignation, or (which is worse) as a Priestly Malediction shake off the dust from their feet, against that City or House which are not worthy of their Peace,* (that is, of a *Priestly Benediction*;) who know not how to receive a Prophet in the name of a Prophet, of Christ that great Prophet who appeared in the flesh a *Minister of Righteousness*; who say not, *Blessed is he that cometh to us in the Name of the Lord.*

This observation might the rather be insisted on, because of this Unmannerly, Uncivil Age, in which we live, to say no worse of it; in which, as to this particular, there is a notorious want of ordinary breeding and courteous behaviour, whilst persons who by their office are Sacred, are the *Scoff* and *Derision* of almost every one they meet, to avoid which, some have been forced to lay aside their *habit*; but, surely *Elisha* must not cast off his *Mantle*, because the unruly, untaught and *uncatechised children* and *servants* make him their pastime and sport, as he goes along the streets. But, what does he amongst them? a *private retirement* is both his *business* and *security*; were the *Distance* farther, and the *Converse* less, the *respect* would be more: A *Priest* should not be overmuch amongst the *Multitude*, farther then the Ministerial acts of *Piety* and *Charity*

Charity do oblige him ; he must be careful that his conversation be neither supercilious, nor precarious ; that he neither be arrogant, nor contemptible ; neither haughty, nor despicable ; he should neither proudly overlook, nor timorously cringe to those that are about him ; he must be affable and courteous to all in a *Spirit of Love*, and yet keep that station to which God and the Church has called him, in the *Spirit of a Sound, Sober and of a resolved Mind* ; in a word, let the *Man of God* in the diligent discharge of his duty *Magnifie* his own *Office*, so shall he have a good report of those that are without, such as was the respect which was given here to the *Apostles*, the *very ordinary sort of people* *Magnified them*. And this is the Subject of the next Discourse.

The Third

S E R M O N

IN which I shall have occasion to prosecute the Observation now started ; where a *due Distance* is kept betwixt *Priests* and *People*, there likewise an *awfull reverence* is exhibited, as the result of
that

that Distance : notwithstanding the *awe* and *dread* which was at this time upon the Spirits of those who were assembled with the *Apostles* ; the *Humility* and *Modesty* of some exercised, a *timorous misgiving* raised in others, *Fear* and *Astonishment* surprising all ; so that they did not *dare to joyn themselves unto them* ; yet the *Apostles* wanted neither praise nor admiration from those that were round about them ; some withdrew themselves, and gave back ; others would not come too near, nor press forward ; yet there was company enough, and all to very good purpose, they stood off, that they might have the more room to admire ; notwithstanding the remote distance which was kept, the place was full and the applause was great, the very common people magnified them ; which is the third *General* in the Text ; (to wit)

An awful Reverence exhibited upon the
due Distance observed ;
But the People magnified them.

Sufficit plebi Simpliciori integriorique eos laudibus attollere ; sed iis familiariter uti non ausi sunt ;
The People in whom at this time simplicity and integrity were virtues highly commendable, might satisfy themselves in giving due praise and honour unto those, from whom, because of the present Dispensation, they could not but keep their distance, neither were they to be over familiar with them : it was not Ignorance but Reverence which was the Parent of the Devotion, and that Devotion was increased even to Admiration ; so that the Praise which was here perfected, was so perfected, as it was the result of a due distance observed at a solemn
and

and holy Convention, and that in a due and consecrated place ; where the service was celebrated after a due manner, whilst they were all with one accord.

It is Mr. Calvin's note upon this part of the Text ; "*Est in Disciplina sancta, & in sincero pietatis cultu arcana quadam æquitas ; qua multos etiam invitos distringat ; sed qualis ea est hodie, nescimus, &c.*" There is in holy Discipline, and the sincere administration of Gods worship, (he speaks there of a Regular solemnity, and of a solemn Assembly of holy men altogether in one place ;) in such sacred Conventions, a kind of innate secret Majesty : All solemnity is Majestical ; and the Beauty of Holiness is both lovely and Triumphant ; it creates awe and reverence in the hearts of those that are Assembled, their souls are discovered, they are seen of all, and convinced of all, and falling down on their faces they worship God, and have a reverend esteem for holy men, reporting God to be amongst them of a truth. But, where there is no solemnity, no external Beauty, where order is banished, and a kind of slubberly service is performed, as it were a Deformity unto holiness, there they who are assembled neither fear God, nor regard Man ; Gods sacrifice is many times abhorred, and he that waits at the Altar despised : Veneration is the due result of splendor in a visible dispensation ; and we may safely pass this judgment upon the that Church, she is all glorious within, when we see her clothing to be of wrought gold ; even outward pomp and magnificence, provided it do not degenerate into superstition, has this advantage in it ; that neither God, his service, nor they who minister about it can so soon be lightly esteemed: *Psal. 110.3.* This was Gods promise to his Son after that he had drunk of the brook by the way

way ; that he should lift up his head ; and because his head should be lifted up, therefore thy people shall be a willing power in the day of thy power ; that is, in that Day when the word of the Gospel shall be accompanied with power ; and that, as it follows in the next words, no other then in the Beauty of holiness ; so that the Administration of the everlasting Gospel, is a Day of Power, in it a willing People, and all because of the Beauties of holiness, the outward solemnities of the sanctuary glorious and magnificent ; well therefore may the Psalmist go on, ver. 4. *The Lord hath sworn, and he will not repent ; the Administration is thus eternally fixed, Thou art a Priest for ever after the order of Melchisedech.*

To be a little more close and particular

The People magnified them ; where observe three things.

First, *The Respect which was given ;* ἐμψύχως *Magnified.*

Second, *The Persons by, and to whom this praise was given ;* ὁ λαὸς ἀνέβη from the People to the Apostles ; this was the honour of these Saints, their Persons to be in esteem amongst the *Multiindes.*

Third, *The Occasion of this Reverence and Respect ;* τέρατα καὶ σημεῖα *Many signes and wonders wrought amongst the people ;* whither of justice, in the judgment inflicted ; of Mercy, in the Diseases cured ; or of ex-

traordinary Providence in the Gospel propagated ; because of all these, the People Magnified them.

(1.) Consider we the *Respect* it self which was given ; *μεγαλυνω* Magnified. The word is used both of that honour which God is pleased to vindicate to himself ; as also which he doth vouchsafe sometimes to bestow upon his creature : again, of that *Glory* which man is to ascribe unto God ; and of that *respect* which one man may give unto, or have for another : God vindicates his honour to himself, in that he doth Magnifie his word above all his Name ; when he doth declare that he will not give his honour to another, but that he will be sanctified in all those that draw nigh unto him ; in all acts of Worship and Divine Service, he will have his Praises to be perfected, in that they be all directed unto him alone ; he is the Lord our God, to be Magnified and glorified for ever, but One Lord, and besides him, there is no God. -- But, Praise and honour are his gift sometimes to his creature ; be Man what he is, God regards him ; the son of man is visited by him, and he exalteth him on every side as it seemeth best to him ; when, and how he pleaseth, he bringeth unto great honour, raiseth up the poor out of the dust, & the needy from the dunghill, to set him with the Princes even with the Princes of his people ; 1 Chron. 29. 25. It was the Lord, who magnified Solomon exceedingly in the sight of all Israel. Yet again ; this is that *Glory* which we ascribe unto our Maker, when we praise him who is higher then the highest, give him that honour which he is pleased to require of us, even the honour due unto his Name ; Psa. 50. 23. Who so offereth me praise, he Magnifieth me : This

is our *Te Deum* every morning ; wherein we praise our God, and acknowledge him to be the Lord ; we worship him who is the Father everlasting ; day by day we *Magnifie* him, and so we worship his Name ever, world without end ; therefore as day unto day, so night unto night also sheweth forth this praise, our Oblations being not only renewed every morning, but the lifting up of our hands are an evening Sacrifice, when with the Blessed Virgin *Mary*, every night we make her *Magnificat* our own ; Our Soul to *Magnifie* the Lord, and our Spirit to rejoice in God our Saviour.----- And yet, after all the former acceptions of the word, this is that which God commands, that one amongst another honour should be given where honour is due ; Dignities are not to be evil spoken of, nor dominions to be despised ; we must have some in high esteem for their works sake, and an Apostle must be Magnified, if for no other, because he is an Apostle : 2 Cor. 10. 15. This was that honour, which without ambition or offence St. Paul did justly vindicate to himself, “ Having hope that we shall be enlarged by you, μεγαλονειναι, Magnified amongst you, according to our Rule abundantly ; the more abundantly, because of that Rule of Righteousness which from us has been delivered to you.

So then, the respect which was here given, was the esteem that was raised, because of the present service in which they were engaged ; what is in the Text, *Magnifying* is in the foregoing Chapter, ver. 33. *χαρις μεγαλη ἐν παντι αὐτοῖς*. That great Grace which was upon them all ; whilst the word of God grew, and was multiplyed, the Apostles were in favour with God, and also with men :

ὁ βίος αὐτῶν, καὶ ἡ ἀρετὴ ἀποστολικὴ ἐταίριαν τὸ μέγα-
λειον βραβεῖσαι τοῖς ἑλὼ παρακαταμένοις βίον. 16. *Pelusior.*

That is, " Their *Conversation*, and their *virtue*,
" or rather, their *powerful ministry*, was, as became
" *Apostles*; and this was part of their reward, in
" that they should see of their travail, and be sa-
" rified, whilst they should be *had in honour* of all
" such, who *were resolved to follow them*, as they fol-
" lowed Christ: And this honour was double both
in *heart* and *voice*; out of the abundance of their
hearts, their lips praised them; with their tongues
they blessed God, who had given such power unto
men; and therefore with their tongues also they
blessed and praised those men, who came to them
in the power and demonstration of the Spirit of
God.

And, Was this the reception of the Gospel in
its first Plantation? did the word of Salvation run,
only whilst it was glorified? and glorified it was
indeed in the hearts and mouthes of all that saw
and heard it; hearing it, they believed with joy,
joy which was not altogether unspeakable, though
it was full of glory! What shall we say then,
when amongst those that are called Christians, the
Word of Life is the derision of those that pass along
the streets? when the Servants of God are despi-
sed for their works sake? Nay, the very *Oracles*
of God have not escaped, whilst they have been
made the subject of Drollery! This is that which
may be for a sad Lamentation in the midst of us,
whilst wit and ingenuity is debauched into rallery;
and they are the greatest *Virtuosoes*, have the
quickest and ripest parts, who can most prophane-
ly make their Religion ridiculous; who throw
about their *Libellous Pasquills*, and their *Satyrical*

Lampoons, not only against the civil and sacred orders of man that are established amongst us, but even against Heaven it self; thus they do not only Swear by, but wickedly they blaspheme the Throne that is on high, and him that sitteth thereon; as if it were the greatest piece of gallantry in the world, for a man to be so fool-hardy as to imagine, that *sometime for Diversion, God himself may be mocked!* No wonder that there is such looseness in the lives of men, when there is no stronger a bridle upon their tongues; how are the reins let loose to all impiety, to draw iniquity as it were with a Cart-ropes, with all ones might, and all ones strength, even with the hand of violence? Hell it self suffers violence, and the violent take it by force! Woe! and Alas! how can it be otherwise, but that the heart must be a sink of uncleanness, where the eyes are as so many casements to let in vanity, and the mouth is so wide a door to let out folly? But, surely it was never intended that the *Word of Life* should be thus magnified, only in the great swelling words of vanity and impiety! would you be happy in the earth, live long, and see good daies? Psal. 34.

13. *Keep your Tongues from evil; and your Lips that they speak no guile:* Whatsoever things are lovely, whatsoever things are of good report, especially in the Dispensation of the Gospel, in the solemn Administration of the Service of God, since there is so much vertue, let there be some praise; think upon and follow these things: Let that which is our chief happiness, be our greatest honour; what, shall we villifie that, which according to the entertainment it meets with (I mean our *Holy Religion*) proves where ever it comes either the ruine, or the exalting of a Nation? what! must the Ark
of

of God be set up in the House of *Dagon* ? made to truckle under *Heathenism* and *Atheism* ? how could it be otherwise, but that the *Philistines* should be struck with *Emerods* ? the *Plague* to follow them from one City to another, until they be almost utterly consumed !- But, at another time bring the *Ark* aside to the House of *Obed-Edom*, who receives it, and the Salvation of his God with joy ; the *House* is blessed for the *Guests* sake, the Lord prospers him, and all that he has, every thing that he puts his hand unto : Never any man feared the worse for any respect or kindness unto Gods Service ; it was *Nehemiah's* prayer, and the prayer of Faith heard in an accepted time, in that he had *Magnified* the worship of the God of his Fathers with all his heart, and with all his soul, *Nehemiah*, 13. 14. "Remember me, O my God, concerning this ; and wipe not out the good deeds which I have done for the House of my God, and for the offices thereof : But, Alas ! How has the Church cause to invert this prayer against those that have evil will to *Sion* ? that God would Remember them concerning this, and forget not the bad deeds which they have done against the House of their God, and the solemnities thereof ; against *Solomon's* *Porch*, the *service*, and those that *Minister* therein, they have returned evil for good ; not Blessing, but contrariwise railing ; not suffering the *Dispensation* of holiness and life to be as it ought, *Magnified* amongst them ; yea, the very *abjects* have gathered themselves together, making mows, and mockings at what they will not learn to know and understand ; quite contrary to what was done in the Text, where the very ordinary sort of people had the persons of holy men in admiration,

only because of a Spiritual and holy advantage ;
and that is the

Second thing now to be considered in this Third part of the Text, the Persons by, and to whom, this respect was given ; from the People to the Apostles, ὁ λαὸς αὐτοῖς. this the honour of these Saints, their Persons to be had in esteem amongst the Multitudes.

First, From the People, whose voice at this time was the voice of God ; not many wise, nor many noble ; Excluditur Pontificia factio, they who sat in the Chair of Moses would give no heed to those who Preached Jesus, that great Prophet who was to come into the World, of whom Moses and all the Prophets did write ; ver. 17. The High Priests, and those that were with him, even the whole Sect of the Sadduces were filled with indignation. Thus, as our Saviour formerly, so sared his Disciples here, St. John 7. 48. Have any of the Pharisees or Rulers believed on him ? but this People who know not the Law are cursed ; and yet, fullfilling all Righteousness they are Blessed, having embraced the everlasting Gospel : from the Multitudes where there was Love, there was Honour also ; they met in Solomon's Porch ; the more company, the greater was the welcome, and the more glorious the solemnity when there ; the People, who did here Magnifie, were such as would not come too near, and yet they would not stay away, that so the Publick place for Divine Worship might be full.

Thronged Multitudes, when they betake themselves into corners, and separate from the places of open Assemblies, are such who heap up Teachers to them-

themselves, and despise their lawful Guides; they make themselves judges of those constitutions which they should not dispute, but obey; they speak evil of those Dignities which they should respect, and despise those Dominions to which they should submit themselves, and that, not for wrath only, but for Conscience sake: But, when the People go up by their Tribes to the House of God, with the voice of Joy and Praise; exercising themselves in a holy Religion, with one Arm and one Shoulder, the Saints singing with joyfulness, and all the Priests cloathed with Righteousness, how is the value of things, and of Persons Sacred enhanced even to a popular veneration?

Popularity, though it has its snares and temptations, yet, it is a joy and a comfort to those who labour honestly in the discharge of their Duty, so long as it be found in the way of truth; Applause from the vulgar, though it be not to be sought by such as will approve themselves the Ministers of Christ Jesus, through a bad, as well as through a good report; yet, neither is it altogether to be despised, when a man can chearfully reflect upon himself, and his own labours, that he has rightly divided the word of Truth, and approved himself as a Workman that need not be ashamed, herein alwayes exercising himself to have a Conscience void of offence toward God, and toward all men; Let the servant of God spend and be spent in the sincerer & severer exercises of Religion; and surely the very ordinary sort of People cannot be so dilingenuous, as the more he loves, and takes care for their Souls, the less he should be loved of them, especially when he doth thus heartily bespeake them, *I seek not yours, but you*; certainly, when thus qualified, and thus

resolved, without appearing all things to all men; he may gain the more: *Honesty*, when all is done, will prove the best *Policy*; it is that which will set a man right in the eyes of God, and of the People; the result of integrity is peace both within and without; to stand firm to the principles of order and solemnity without warping, not yielding either to the terrors of some; no nor being inticed because of advantage by the allurements of others; and yet throughout all, manifesting a Spirit of meekness; this mans *Message* shall be accompanied with *honour*: & with his humility he shall win upon the people by *degrees*, for no other reason, but that they shall be convinced at length of his integrity, in that he has not performed his *Duty* by *Degrees*, comes not upon them with his after-claps, he has not in the least dissembled either with God or them.

It is not, (whatsoever some may think in their *worldly wisdom*, which is not so *pure*, as they pretend it *peaceable*) alwayes advantagious to comply with, and suit our selves to present necessities, to attemper our selves to the humours of men, and the swing of the times; to be less solicitous in such circumstances which for a while will go against the grain, and a little *popular indifference*, is not that which will induce the *vulgar* to *Magnifie* Gods service, neither will it contribute much to the keeping of all things for any considerable time quiet: And, yet for all this the *Servant* of *God* must not be *pievish*; he may be *resolute*, but not *froward*; and let him bear patiently this *reproach* if for his *constancy* to that to which he has subscribed so often, he is counted *violent* by some, *perverse* and *pragmatical* by others, who have no other plea

to excuse their own Hypocritical *like-warmness*, then by traducing the *steadfastness* of such, who according to that way which they once counted *Superstition*, and at this day think not so *expedient*, (for it seems a *mechanical sanctity* does not suit so well with a new *mechanical Philosophy*) *Worship the God of their Fathers* : Notwithstanding, these corrupt Principles, fomented amongst false Brethren, may the poor deluded People, whose immortal souls are precious, be convinced; when they see their Priests cloathed with *Righteousness* in relation to God and his Church, and with *humility* in reference to them, this should raise their *veneration* of them, and *esteem* for them.

It is not beneath the *Dignity* of an *Apostle*, (provided he does not build what he once destroyed, or destroy that, which he would seemingly pretend to build, and so either way make himself a Transgressor) nay, it makes much for the *Magnifying* of his office in the sight of all the People, when in a constant regular performance of his own Duty, he shews himself gentle and courteous even to the froward and perverse : Call it what you will, either *Moderation*, as it respects the Subject, and is a *personal qualification*; or, *Popularity*, as it has an influence upon others, and is some kind of *aery satisfaction* upon the performance of any thing that has been *well taken*; the true notion either of one, or the other, or of Both, as one and the same, (I am sure in many persons they are convertible, and one Definition will serve Both, in whom all their *Moderation* is their *popularity*,) the true Notion, I say, of each, is not the abatement of our own strictness; but to labour the supporting those that are weak, to restore such as are gone aside to that *steadfastness* which

which they may see us profess in a Spirit of love and charity ; it is not an *unworthy sneaking compliance* ; (like *Elie's* sons in the Priests office , to do any thing for a Morsel of Bread or a piece of Silver,) but, it is an *affable, winning behaviour* in converse, to allure those who are disaffected to embrace that order which they may see us so severely practice. It were a strange way (we should think) to heal the sick, and raise him up again, should the *Physician* feign himself, to be in the same distemper with his *Patient* ; it would surely be to better purpose to apply gentle and healing Medicines, and not by an affected indisposition, court both himself and his patient unto death : And shall the *Physicians* of *Israel* lick up the sores of the people ? Suit themselves to their *Maladies* ? be partakers of other mens sins ? were it not both honest, and much the safer course both for the *Doctors* credit, and the *Peoples* health, to pour in Wine and Oil ; Wine that may thoroughly search and cleanse, and Oil that may kindly close up, that so the Wound of the Daughter of his People be not slightly healed ? is it not more becoming his profession thus to behave himself, rather than that *such a one* as is *ingaged in the cure of souls*, should by a fordid imitation humour the *Fancy* of the *Diseased*, or *Disaffected* ? and though sometimes *Corrosives* are to be applied, and not always *Cordials* ; whatsoever are the *hurts* of the *people*, they are to be *opened* and *touched* to the *quick* ; yet the *Spiritual Chyrurgion*, as he is to have a *Lions* *courageous* heart, so he must have a *gentle, easie, and a skilful hand*, even in *holy and strict Discipline*, the *Rod* it self may be managed *dexterously*, and with a *Spirit of meekness* ; The *blooming, budding Rod of Aaron*, yielding *Almonds*,
and

and those were the *fruits of Peace*; that *Peace* which the very *People*, (when by the blessing of *Aarons* God upon them, they do experience it) shall *magnifie*; yea, and *Magnifie* those that bring it to them, saying, "Blessed are they that come to us in the *Name of the God of Peace*, that so our Houses may no more be left unto us *Desolate*; *Speciosipedes*; Thus shall they look upon the *Feet* of an *Evangelist*, as *beautiful*, yea, although the *Terrors* of the Lord may sometimes accompany his message even they shall perswade, --as here in the *Text*; the *fruit* of all which, in Gods due time, shall be *Peace* unto those that *seek Peace*, in keeping their *due Distance* from, in giving *due Praise* and *Honour* to those who are the *Ambassadors of Peace* from Heaven to all; and yet their *Embassy* is to be managed with *Power* and *Authority*, that so their *Persons* may be had in honour, for their employments sake, considering whom they represent, and that is the next thing to be considered under this second branch.

(2.) To the *Apostles* ο λαός αὐτῶν this the honour of these Saints, their *Persons* to be *magnified* amongst the *multitudes*. And here it is observable, that the *Admiration* or *Praise* which was given to the *Apostles* was given to them *all* indifferently; and that, in a *whole community*, as they were all assembled with *one accord*, agreeing together as *Brethren*, in the Kingdom and Patience of our Lord Jesus: it was not so a *respect*, as to *set one above another*, much less to set them *against each other*; St: Peter was no more *magnified* then all the rest, though the next words to the *Text* tells us, that there was *healing* to all such as passed but *under his shadow*; and St: John though once a *Beloved Disciple*, in the
success

success of his Ministry does expect no more *honour* from the People, then had others of his Brethren.

And here the *People* are to be advised, that although they ought to have the persons of *Apostolical men* in *honour* and *admiration*, yet it must not be to the *disparagement* of any of the *same Order* : Christ has promised a *Prophets reward* to such as receive a *Prophet*, not as *this*, or *that man*, so, or so qualified ; but, meerly in relation to his *Office* and his *Calling*, as he comes in the *Name of a Prophet* : Honour should be the result of *Love*, not of a partial affection ; are they not all alike Ministers of Christ our Common Saviour in order to a *Universal Redemption* ? It was an argument of *schism* and *division* in the Church of *Corinth*, when some of them were for *Paul*, some for *Apollos*, some for *Cephas* : some for *Cephas* ; a *Pillar of the Church*, if not a *corner Stone*, who delivered the word with authority and power ; who proposed his Message as Matter for Faith, rather than dispute ; and though he does admit, that a *Reason may be given for our Hope*, yet it must be with *Reverence* and *Fear* ; thus, the very *Dignity* of the *Messenger* might seem to be credit enough for the *Reception* of his *Message* : he having the *Primacy* over the rest, it was reason good enough that he should be heard in the first place ? *Cephas*, by whom you have believed : others were for the rare notions, the sublime curious speculations of *St. Paul*, such a one as was wrapped into the third heavens every time he spake, whose reach was within, and beyond the clouds, whilst he was *manuring* his *Corinthians*, who were his *Husbandry* upon earth ; *Paul* planteth : and yet a third sort were for the *eloquence* and *Rhetorick* of *Apollos*, whose

Do-

Doctrine distilled as the rain, and his Speech was as the dew; Apollos watereth: and all this while the sweet influences of heaven were not considered, God was forgotten, who gave the increase: what was all this, but a signe that their admiration proceeded more from their humour, then their Love? it was not Spiritual, but carnal; it was not a rejoyting in order and unity; but a breaking into factions and parties against the established community; hence were the Divisions and schisms amongst them. But, would we be with the multitude in that which is good? we must go along with them into Solomons Porch, and behold them there magnifying the Apostles without the least respect of Persons; the Dispensation which at this time was amongst the People, was various; and yet the commendation was Uniform; here was severity from some of the Apostles, in the rigorous execution of wrath; great utility from others, in the curing of diseases; and yet vertue in all, that they should be all alike equally admired; thus they at this time, as the servants of the most high God, and God in them, as the God of Order and Union was praised and magnified amongst the multitudes; so that their Praises were as solemn, as was their meeting; as regular, as was their solemnity; though they were a multitude, they were not confused; there was no uproar in this gratulatory Magnification; not such as was at Ephesus, when the people extolled their great Diana, and the most part knew not why they were assembled; no, the Oracles of God were at this time magnified in a vulgar shout, the voice of a King, of the King of heaven was amongst them, and we have good reason to believe that the impetus upon the people was without tumult, since their

their admiration was the product of their Faith which is the

Third thing to be considered in this third part of the Text, (*viz.*) the *Occasion* of this awful *Reverence and Respect*; at the beginning of the 12th verse; *τίετα καὶ σπουδαί· Signes and wonders were wrought by the hands of the Apostles amongst the People; --- and the People magnified them.*

Signes and Wonders might be necessary at the first plantation of the Gospel, that so it might be received, as with amazement, so with honour also: but since, an evil and an adulterous generation may seek after a *Signe*, and none shall be given them; only they are themselves the greatest prodigy, in that they wickedly dispute the truth of that, which for fear of humane laws, they dare not in some sort or other, but profess: and yet there are *Signes and Wonders* continued, like these in the Text, sufficient to create *Reverence and Respect* to sacred Persons, were they not too much cherished and incouraged amongst us, an evil heart of unbelief against all manner of Providence soever, and so against God himself: however, let us urge what was commendable in the People here receiving the Truths of the Gospel in the love and due esteem of those that brought them, to the reproach of the Generations that have succeeded, who make a mock of holiness and Piety: *Signes and Wonders* causal of honour and admiration to the Apostles; and those in the

First Place, *Signes of terror* to the wicked, because of the judgment which was inflicted. ἡ λόγῳ
πληρομένη κατὰ τῶν ἀμαρτανόρων τιμωρία τῆς ἀμαρτανότητος

ἐπιτίμῃ. τὰς δὲ καλῶντας λαμπρὸς καὶ ἐπισημὸς καὶ φοβερός
 ἀπὸ αὐτῆς. *If. Pelusiot.* Whatsoever punishment is
 inflicted upon offenders, especially if it be sudden
 and dreadful, as it humbles those upon whom it is
 inflicted, so it renders them in whose vindication it
 is exerted, the more venerable; their persons are to
 be distinguished from the common sort of men, for
 whose sakes God is pleased to manifest himself so
 severe in the terrible executions of his wrath.

Elijah caused fire to come down from heaven, as
 he was a *Man of God*, to destroy two *Captains*,
 and their two *Fifties*, 2 King. 1. 13. and this made
 the next *Captain* to dread and revere the Prophet,
 to cast his sword and himself at his feet, saying, *O*
Man of God, I pray thee let my life, and the life of
these fifty thy servants be precious in thy sight; Be-
hold there came fire from heaven, and burnt the two
former Captains, and their fifties; therefore let my
life now be precious in thy sight. And shall we say,
where is the Lord God of Elijah now? doth he not
still take vengeance, it not for his servants, yet for
his Church, in fire, and that a fire from heaven, which
the breath of the Lord had kindled? Surely if not in
fire, though the smoke is still in our nostrils, yet in
as dreadful and as sore calamities! I could, but that
I had before occasion to instance it, here again con-
sider, how that God has Magnified the Services of
his Sanctuary, if not in the sight of this people, who
will not see, yet of the nations round about us, in the
severer expressions of his anger against this one sin of
Sacrilege so dreadfully visited for in the Text; how
has this sin, ever since it was conceived brought forth
nothing but death? Restitution, had we but faith to
believe it, were the onliest and readiest way to settle
us upon the right foundations of peace and prosperi-

one would think, to reflect a little backward upon the ruines which this *Desolating Sin* hath made amongst us within the compass of little more then One hundred years, should be enough to affrighten those who have any love to their Countrey, if they have but little regard to their Religion, that, for the next Generations sake, which is to come, they would not further promote the establishing of this iniquity by law, lest whilst they do greedily catch at the portion of meat which is upon Gods Altar, they unawares bring a burning coal along with it, not to cleanse their lips, but, which will burn their nests, and kill their young ones, destroy their whole Family! Whosoever thinks to raise his House upon the Churches ruines, (let it be in a literal or a metaphorical sense; both the Ground is holy, and so is the portion likewise that is allotted for the maintenance of the Building,) lays his Foundation, if not upon Sand, yet in Fire; the Fire from Gods Altar, hid, as it were, in its own Embers at the bottom, sometime or other will break out afresh, the ruine and destruction will be inevitable, a sad Desolation not at all to be withstood: Not unlike this were in a great measure the *Signes and Wonders* in the Text, which were causal of a reverent esteem in the people of the administration of Gods service; (to wit) Gods sore displeasure manifested against the sin of *Sacrilege*; and this should have the same effect now, were there not a Generation of Vipers amongst us, who delight in nothing but in Earing through the Bowels of their Mother-Church; who, notwithstanding the judgments of God so visibly terribly in the earth, will not be perswaded to learn righteousness.

(2.) *Signes and Wonders* still, and those the occasions of a great Veneration, being there were
Wonders

Wonders of Mercy to all those who stood in need of healing, whilst the People took so great a delight under, and found so much benefit in *St. Peters shadow*, they could not but have respect for the substance; nay, though *Multitudes* came out of the *Cities* round about, bringing sick folks, and those that were vexed with unclean Spirits, they were all healed, every one.

Thus from the beginning, the fruit of the *Tree of life* was for the healing of the Nations, that so the people might find a place of rest under, and at the same time satisfy themselves in admiration of the Branches of it; The Gospel of the Kingdom was ordained of God in the hands of Jesus, as a Mediator, in the Mouths of the Apostles as the Dispencers of it, to be for health both unto Body and Soul; forgiveness of sin to the one, taking away all manner of Distempers from the other, and so a perfect salvation unto Both; whilst unto those who fear and reverence the word of God which is to be magnified above all his name, *Christ as the Son of righteousness*, his Apostles and their Successors as the Stars in his right hand, they have their sweeter influences, and He Himself ariseth, nothing less from all, but healing in their wings.

And although at this day these extraordinary benefits are withheld, there being no need of such wonders now to confirm that word of life into which we are no sooner born then baptized, and we all of us may, or should suck in the sincere milk of the Word, with that which we draw from our Mothers breasts, our parents according to the flesh being as Tutors and Governours to bring us to God our Father, to Christ our elder Brother, and to the Church our best Mother; yet methinks there

are some *Wonders of Providence* like those *antient Miracles of Mercy* still continued : to consider that outward peace, plenty, and prosperity, which God usually gives in as a Temporal advantage to that Nation or people amongst whom his worship is celebrated in the Beauty and Glory of it ; when the *Tribes of Israel* go up to the *Mountain of God*, to serve the Lord in that place, which out of all the Tribes he has chosen to himself ; lo, in the same City, where is the Temple of God, do they behold with admiration, and count her Towers, mark well her Bulwarks, and reckon up the Fortresses thereof, this the *security and strength* of the City ; but then for its glory and splendor, see there also *Majesty* as most excellent, there are the *seats* for judgment, and the *throne* is there established for the House of *David* : But on the contrary, whence come wars and tumults, intestine broils, or hostile invasions ? are they not most usually directed providentially as to the ultimate end of them, in order to the removal of the *Candlestick* from those who do not value it, who care not to rejoice in the Light that is fixed in it ? hence the Kingdom of God is taken away from those who lightly regard it, & given to those who will reverence its Dispensation, bringing forth the fruits of holiness in Patience and Sobriety ; Where is the Church of *Corinth* now ? or where are the *seven Churches of Asia* ? what is become of *Antioch*, where our Religion was first *Christened*, the name of our Lord called upon his followers ? I might mention the rest, to whom *St. Paul* writes his *Epistles* ; how were they once exalted unto heaven in their glorious and great enjoyments ? but, now they are almost reduced to their former Gentilisme, for surely they did not continue
stedfast

stedfast to the goodness of their God : --- Nay;
 closer yet, to make the case our own ; if the *Ad-*
ministration of the Gospel of peace doth not still
 keep along with it, as its concomitant, the *miracu-*
lous gift of healing all manner of *diseases* and *bodily*
infirmities ; yet certainly it *continues health*, where
 it doth not *restore it* ; or at least, the *prophanation*
 of it, is that which *kindles Gods wrath against us, and*
provokes him to plague us with divers Diseases, and
sundry kinds of death, (as our *Liturgy*, in the pre-
 paratory *exhortation* to the *Communion* most pious-
 ly observes ;) to consider what *ruines* have been
 made by *Pestilence, Famine, and Sword*, in *Christian*
Common wealths ; may we not say with the *Apo-*
stle, that for this cause many have been sick, many
 weak, and many have fallen asleep ? so that in some
 sense it is manifest, that the due and right *mini-*
stration of the *Mystery* of *Godliness*, has the *conti-*
nuance of this Life, as well as the *promise of that*
which is to come : would we have our days pro-
 longed in the Land which the Lord our God has gi-
 ven us ? this is the Commandement, and it is the
 first with a *Promise* ; Remember we the perfor-
 mance of it, as of children by our holy Church
 we have been taught, *That we submit our selves to*
all our Governors, Teachers, Spiritual Pastors and
Masters ; that we order our selves lowly and reve-
 rently to all our betters ; in a word, which is the
 sum of all the rest, that we *magnifie that Religion*,
 the due solemnities of which in its wonted beauty
 is under God, (who to be sure will take care of
 his own worship, either to vindicate or promote
 it) the only means to make us externally happy ;
 if the fence be well set about the Sanctuary, this
 will heal all our other breaches, and restore us

places to dwell in, to be sure, provide for us everlasting habitations ; God will upon this account onely delight in us, to build, and to plant, no more shall he watch over us to root out, and to destroy ; he will raise us up out of our ruines to be glorious at home, terrible abroad, the wonder and the envy of the Nations round about us ; let but our ways please him while we tread his Courts, and our very enemies shall be at peace with us ; let us publickly, and solemnly all of us as one man secure unto God the honour of his Name, and this shall preserve us a name honourable in the earth : which is the

Third thing observable, In what was the occasion of this popular applause, (to wit) *Signes and wonders, causall of a great Veneration, and those Miracles and Wonders of Providence in the Propagation of the Gospel, and preservation of the Apostles ; ----- Therefore the people magnified them.*

Observe we in the context, the *Deliverance of the Apostles* from the hands of those who hated them, and sought their lives ; they were *cast over night into prison, ver. 18. and rescued at midnight by an Angel, v. 19. early in the morning they were at their work again, standing in the Temple, and preaching to the people, v. 21.* upon all this, what could the people do less then magnifie, rise up as one man in their *Defence, ver. 26.* The *Captains and Souldiers* may apprehend them, but in this the *Disciples* fared better then their *Master*, they did not dare to come out to them with clubs and staves, as against thieves, (though thieves they were in this, in that they stole away the hearts of all the people;) no ; the reason, which could not prevail upon the Jews in behalf of our Saviour, took place here, the *Disciples and Apostles were dayly in the Temple,*

Temple, and in the Synagogues where the Jews always resort, in secret they said nothing, and therefore the Officers bring them to the Council without violence, for they feared the People lest they should have been stoned; the people counted them as so many Prophets, mighty in word and in deed, and therefore they magnified them.

And yet again; will not the Angel of the Covenant still contend in the defence of that service in which the seals of the everlasting Covenant are dispensed? are not *Angels* and *Arch-Angels* all of them Πνευματάκια Λειτουργικά. *Liturgical Spirits*? [I hope no offence in the expression, though a late carping Cynick has passed some of his ungodly scoffing against it, not considering that *Angels* are assistant to the solemnities of Religion, that in public worship with *Angels* and *Arch-Angels* we laud and magnifie the glorious name of God our Saviour, and in imitation of *Angelical Consorts* in Heaven, the holy Church *Militant* upon earth has borrowed her *Psalmody*, that so with the *Triumphant* there might be but *One intire Chorus* to praise him who is the *Lord of Hosts*; this onely by the way to vindicate an *innocent allusion*, whoever was the *Author* of it, there was no heed to quarell it;] *Angels* so far, are *Liturgical Spirits*, as to *Minister* to those who are Heirs of this great *Salvation*; which, amongst true Believers, in a *holy Community*, in a *visible Oeconomy*, is dispenced:

To recount a little with thankfulness, the *Providence* of Almighty God, as it was hinted in the former Discourse, and cannot too much be celebrated, nor too often commemorated; were we not, as it were, *cast into prison*, in that dismal night, that dark night of affliction, that night of trouble and

of sore rebuke ? did not the Iron enter into our very souls ? I am sure it was no small addition to our misery, in that our Teachers were, if not confined, yet removed far away into corners ; the *Tabernacle* of God, at the best, was *within curtains* ; and our *Priests* were *hid*, if not in *Caves* and *Dens*, yet in the *remoter* parts of the earth, of whom the World was not worthy ! What *good Angel* was our Deliverer ? when God restored our Captivity, were we not like unto those who *Dream at midnight* ? But, God be praised, our heaviness endured but for a *Night*, though the *Night was long* ! joy after all came in the *Morning* ; even in the *Morning* of that *Day* which the Lord himself made for us, to rejoice and be glad in it ; when with our *Prince*, he restored us our *Religion* ; not onely our *Judges*, as at the first, but our *Priests* as well as our *Counsellors* ; or rather our *Counsellors* that were *Priests*, happier we that they were so, even as it was *in the beginning* : Methinks at length, to reflect upon the whole Series of *Divine Providence*, from first to last, in the *Defence* of this *Church of England*, should make it in the eyes of the *very People*, as it is *Beautiful*, so to them *Venerable* : God has been pleased to allot the *Blessing* of *Joseph*, as the *portion* of his *sanctuary* amongst us, and that no other then the *Blessing* of *Persecution*, and yet the *Church* over all has been more then *Conqueror* ; A little to make out the *Parallel* : *Gen. 49. 22.* Was not our *Church* as a *fruitful bough* by a *Well* ? and that *Well*, a *Well* of *Life*, from thence the *Waters* of *Salvation* ? did not the *branches* of this *bough* run over the *Wall* ? and sad it is to think on it ! because it did so, therefore the *Wall* it self, the *Wall* of *Discipline* was to be pulled down ! all *inclosures* were laid open, that
so

So the Boar out of the Wood, the Beasts of the field, nay, the little Foxes too, might be let in to waste, devour and root up every thing that was pleasant or desireable in the *Churches garden* ! thus the *Boar* of our *Wood* made havock, he ranged from as far as *Rogne*, to snuff up the wind amongst us, and make us a desert land; the *Beasts of the Field* devoured, even the Beasts of *Bashan*, from *Geneva*, round about the farthest part of our *Brittish Isles*, were they drove in upon us, *terra pars est ultima Thule*, these were they that over ran us; and the little foxes also at home, the nibbling pert *Atheists* joyned like *Foxes* together, with firebrands in their tails, have ran about, and burnt the corn in its full ear, the seed of the word which was sown amongst us, ready for the Harvest, to yield a plentiful increase! Tell me, have not the *Archers* sorely grieved this fruitful bough? have they not shot at it? and hated it? Oh! when will their anger be mortal in a good sense? will it never have an end? And yet after all this, the *Churches bough* abode in strength; the arms of her hands were made strong, by the hands of the *Mighty God of Jacob*, from hence is the *Shepherd*, the *Stone of Israel*; that stone, which though the builders of *Babel* in their late confusions did reject, is once again become the *Head of the Corner*: And ought we not to *Magnifie* that, for which God hath declared so much love, and so much care; that if it be lawful to believe what he will do, by what he has done, in the assurance of our Faith, we may comfortably hope that he will never leave us, nor forsake us.

And yet there is one reason more to raise our esteem for such *Solemn Conventions* as were at this
 I 4 time

time in *Solomon's Porch* ; we are to *Magnify* that which is *administred*, and *those* who do *officiate* in it, because in doing so, we may turn away many sinners from the errors of their ways, save their souls from death, and hide a multitude of sins ; we may save our selves, and those with whom we do converse, when they shall behold our meek Conversation, as to God and his service, coupled with Reverence and Fear : This was the *truest Respect*, the *choicest Reverence*, that was here given, not barely an *Ecstatical, Enthusiastical, rapid admiration* ; but, such a one as had an influence on the course of this life, in the hopes of a Better, all was in order to *salvation* : Which is the Fourth part of the Text ; and the subject of the *last Discourse* ;

The Fourth

S E R M O N

The great Benefit which did accrue to the whole Community from the Reverence which was here exhibited, or rather from the whole Dispensation at this present !

BEcause of the judgment from God inflicted, which was grievous ; because of the Signs and Wonders wrought, which were terrible ; because of the publick Convention, the place of their meeting, their behaviour there, all which were holy ; because of the due distance observed, which was solemn ; because of the awfull Reverence exhibited which was beautiful and glorious ; because of the Providence of God exerted, which was miraculous, but yet Constant ; all these things did work together for good to those who should be saved ; *Μᾶλλον δὲ* — *Believers were the more added to the Lord, Multitudes of men and women :*

So that, already you may percieve, that *this last Discourse* is to be confined to these two particulars.

1. To consider what was the occasion of this great Benefit, implied in the words *μᾶλλον δὲ* the rather ; or, the more ; and so referring to all those circumstances, but now enumerated, all contributing to the

the increase of their Number, who were the general Assembly of the first-born.

Secondly, What this great *Benefit* it self was, more particularly, and closely to be examined; and that in these following Particulars, all within the compass of the words themselves.

First, A *Conversion*, or an *Effectual Calling*; *μετενδύτω*. Some that were added, and that in an *External Communion*; because they were added, therefore the increase of their number was visible; added to the Lord; but so as to be known in, and acknowledged by the Church.

Secondly, a due qualification; and that internal, in the heart; but, still in order to an outward profession; *πιστεύοντες τῷ κυρίῳ*. They were Believers in the Lord; added to the Churches Communion, and there holding the Faith which was once delivered to them.

Thirdly, For their Number; the *Benefit* great, because it was diffusive; the *Redemption* was the more precious, because intimated that it might be *Universal* *πανθ*. They were *Multitudes*.

Fourthly, No respect of Persons, in relation unto Sex; in Christ Jesus, it is not *Male*, nor *Female*, but a *New Creature*; the weaker Vessel has here its equal honour, and proportionable too, in its number, *ἀνδρῶν τε καὶ γυναικῶν*. There were *Multitudes*, as of Men, so of Women; of honourable and virtuous Women, and of holy Men not a few.

Fifthly, *μάλλον δέ*, all this the rather, which is again to be considered in relation to the Subject, capable of this great benefit; the rather, because of what they saw, and what they heard; and so it may denote in these *Multitudes*, an Act of free choice, and mature deliberation; they saw what

was done, and they *heard* what was spoke, and were *convinced* of all; so that it was an Act of their *judgment*, and of their *reason*, in that they delivered themselves up to the *obedience* of their *Faith*. *Believers were the more added to the Lord, multitudes of Men and Women.*

First, To begin with that which is in the Text both first and last, *μᾶλλον δὲ*. The rather did this great *Benefit accrue*; or the more was it *enhanced*, occasion being given for this increase, because of those various *circumstances* ennumerated, all which wrought together for the good of those who should be saved, by all which God was pleased to add unto the number of those who were to be blessed in glory everlasting. I shall only touch upon each of the forementioned *circumstances* conducing to this happy *increase*, and so apply the main scope of the former *Discourses*, to the intent that holiness may be promoted, *Diffusive* love, and universal Charity may be increased, and that the God of Order may be glorified, in the hearts of all men.

First, Because of the Judgment from God *inflicted* upon the sin of *Sacrilege*, which was *grievous*; hence *Believers were the more added to the Lord*, and those *Multitudes*, ver. 11. Fear came upon the whole Church; *Ob recentem adhuc ex prodigioso Anania interitu metum; id tamen progressui Evangelii non obsuit*; the surprise was sudden, and yet still continued; *timor fecit Deum*, the Gospel of God was glorified, from the fears of those who were affrighted; the terrours of the Lord did work kindly in order to a through and a pure perswasion: *Psal. 110. 2.* This was the *rod of strength out of Sion*, in that Christ and his word should

should rule *in medio inimicorum*, in the midst, round about, and over all his enemies, in the day of so dreadful a power, the People were a *willing People*: Fear is properly the coarctation of the Spirits upon any surprise, summoning them from the more distant parts of the body, to the relief of the nobler parts, of the heart chiefly, which is the principle seat of life; and so it might seem here in the *Union of the Body of the Church* assembled; they sought God in the way of his judgments, at the *dreadful effects* of which they could not but be *affrighted as men*; and yet as *Christians*, they did hence take occasion to *pluck up their Spirits*, the more earnestly to attend upon the service of their God, securing in the first place the integrity of their Souls towards him, in so much, that should God kill them all the day long, exhibiting himself in nothing but the sad expressions of his wrath that he is a *jealous God*, and a *Consuming fire*, yet, they did all of them humbly resolve, as one man, to put their trust in him. Not unlike to this, was that glorious and *Beneficial effect* of the *Divine Displeasure*, against those *Exorcists*, who Sacrilegiously arrogated to themselves the Apostolical gift, presuming to cast out Devils in the Name of Jesus, saying, *We adjure thee by Jesus whom Paul Preacheth*; the evil Spirit knew both the Master and his Servant; *Jesus* I know, and *Paul* I know, but who are ye? and leaping upon them, he prevailed against them, so that they fled away naked and wounded; The result of all which, *Act. 19. 17.* was, that when this came to be known to the *Jews*, and the *Greeks*, dwelling at *Ephesus*, fear came on them all, and the *Name of the Lord Jesus was Magnified*; many of them that believed came, and confessed and shewed

showed their deeds, they were not ashamed to declare their sin, by an open acknowledgment in *Confession*, in order to a *Ministerial*, and so more than a *Declarative Absolution*; they would no longer have to do either with the work, or with the wages of iniquity; *those that used curious Arts, brought their Books and burnt them*, whereof the price valued, came to *Fifty thousand pieces of Silver*; may all this wealth perish, so they may but save themselves; and then *ver. 20.* as the consequence upon so remarkable a judgment, *The Word of God grew mightily, and prevailed.* One instance more; The eyes of *Sergius Paulus* were not opened, until that upon *St. Paul's* invocation, *Elymas* the Sorcerer was struck with blindness, for that he sought to turn away the *Deputy* from the Faith; the hand of the Lord was upon him, that he should not see the Sun for a season, in that he so wickedly stood both in his own, and in others light, not ceasing to pervert the right wayes of the Lord, *Act. 13. 12.* Then the *Deputy* when he saw what was done, *Believed*; lying as it were in a Trance, his eyes were open, *being astonished at the Doctrine of the Lord.* The *Doctrine* of the Lord, accompanied with *Astonishment*, *Wrath* being executed in its just vindication, doth thereby ingage to it self Profelyts of all sorts, first soberly to admire, and then most heartily to embrace it; but on the contrary, when judgment against the evil works, or the evil speeches of wicked men, is not executed speedily, then a general remissness invades the most, it is set in the hearts of the Sons of men to do mischief: however, God is not slack in the Defence of his Church, as some may count it slackness, but is long-suffering,, not willing that any should perish, but that

that all should come unto repentance, especially, such who are within the compass of an Evangelical Dispensation, who have given up their names to Christ in a solemn profession; It might be requisite amongst *Heathens* and *Infidels* at the first, to be swift in avenging all manner of despites or affronts dohe to the way of Godliness; but since that *Christianity* is our badge and livery, and the Cross is the banner we do fight under, its *universal Administration* should render it *Sacred* and *Venerable*. to all its Professors, that they do not despise Gods Service amongst them, which has so long been, to say no more, the *Religion* of their *Countrey*; and if no other, this reason may prevail a little, that they do not abhor that *Worship*, which is the *Worship of the God of their Fathers*; however, these Mockers and Scoffers may please to behave themselves, whether they will hear, or whether they will forbear, they must be told, that because God is silent, he is not therefore consenting to their impieties; *Epistle of St. Jude ver. 14. 15.* *The Lord cometh with Ten thousand of his Saints*, the affronts done to those *holy ones*, he reckons as done to himself; *he cometh to execute judgment upon all, to convince all that are ungodly amongst them of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches*; those words of bitterness and hatred, *which ungodly sinners have spoken against him*; in the mean time Gods judgments are round about them, and they do not regard; they die daily in their sins, and those that survive do not lay it to heart; nay, their Posterity, a wicked off-spring, praise their sayings; should one arise to them from the dead, they will not believe; yet, they have *Moses* and the *Prophets*, those
that

that sit in the Chair of *Moses*, those who declare unto them, how, and in whom, the Prophecies are fulfilled, let them hear these : Oh ! that they would at length see, and be ashamed, considering the *Solemnities of holiness*, in spite of men and Devils, still appearing *glorious*, whilst the *Dispensation* of life is in any measure *Beautiful*, even this has its due influence on the lives of men, be they many and numerous, in order to a great *Salvation* ; especially when the word of Life thus delivered, is confirmed by *Miracles*, be they of what sort soever ; and that is the

Second thing occasional of this great benefit here bestowed upon the Church ; because of the *Signes and Wonders* wrought, which were terrible ; Therefore *Believers were the more added to the Lord, multitudes of men and women.* Though *Faith* be the evidence of things not seen, as it is an inhaerent *Theological grace* ; yet, in the first reception of the Gospel, God was pleased so to order it, that *seeing* should be the occasion of *Believing* ; had not Christ and his Apostles wrought those Works, never such before, and never to be the like again, the question might have been peremptorily answered in the negative, *When the Son of man cometh, shall he find Faith in the earth ?* So true it is, that the report of God himself is not readily believed, unless the *Arm* of the Lord be also revealed in works of *Wonder* : And still, unto this day, the first reason which we do properly give of our Christian Faith, and of the hope that is in us, is the firm belief that the Gospel at the first was delivered by *Miracles* and *Signes* following it ; and those *Miracles*, all, and each of them, *Demonstrative of a De-*
ity ;

ity; God thus Redeeming the World with a stretched out Arm, and with great and mighty judgments; judgments which if we consider with all their *circumstances* attending them, we needs must confess to have been *remote* from all manner of *Imposture*, not in the least to be compared or mentioned with *Legendary Fictions*, they do not at all conclude absurdly, but evidence an *Omnipotent Power*, and so are not unfit arguments for Faith. Thus, as it was with *Israel* of old, in that *Deliverance*, of which this *great Redemption* was the *Antitype*, they could not persuade themselves that God would visit them, without a *Miracle*; *Exod. 4. 8, 9. It shall come to pass if they will not hearken to the voice of the first Sign, that they will believe the voice of the latter Sign; and if they will not believe those two Signes, yet a third shall convince them; and the third Sign was typical of a more desirable happiness; it was Water turned into Blood, an intimation, that Blood it self in order to Redemption, should have a cleansing vertue; So that in the mouth of two or three Witnesses, the Word of Salvation, whether in the Type, or in Antitype was established, God Almighty all along providing for the satisfaction of common sence, that men might receive the Truths published upon the credit of their eyes, and of their eares, as well as they do of other things, which are conveyed to them by the help of their outward senses; and hence a thorow Conviction is wrought upon the very Conscience: which works of Wonder, though done so long since, may still have an influence upon us, in that we have as good reason to believe them, as we have to give our assent to any thing that has been performed in former Ages; Our*

Fathers

Fathers have told us the mighty works, and the noble acts which God did in their daies, and in the old time before them ; hence from the Psalmist, our Church has taught us to make this our humble and hearty request, That God still arise in the Defence of his Gospel, to help and Deliver the Professors and Dispensors of it, for his names sake, and for his honour, He that shall call into question, or suspend his belief to the History of Redemption, as from an Universal Tradition it has been delivered down faithfully by the Church, in the Oracles of God ; and yet at the same time does not in the least boggle at many things more fabulous in the Annals of his own Country ; or it may be, in the descent of his own pedigree ; such a person may think himself wise in his own Generation ; and yet a very fool, in that upon the meer account of an uncontrollable Tradition, he will give credence to that, which because of the manner of its conveyance is of it self questionable, rather then to the Gospel of Peace, confirmed by Miracles, and in the nature of the thing thus delivered to posterity from one age to another, that from the beginning, they were wrought by an Almighty Power, that so from the Father to the Child, in the Generations to come, there might not be wanting an infallible convincing argument to raise, and as it were, to propagate and preserve a most firm belief ; And after all this, we have a more sure word of Prophecie, to which we shall do well if we take heed with Reverence, and that is the outward and more Visible administration of this Gospel, thus confirmed, which is the

Third thing causal of the Great Benefit bestowed here upon the Church, and is to continue to the end of the World ; (viz.) because of the publick

Convention, the place of their meeting; and their Behaviour there, all which were holy, therefore Believers were added to the Lord, and those Multitudes. Gods institution, and the Primitive practice of the Apostles, is to be embraced in order to Salvation. It was Gods command to his people Israel, though they were in the Wilderness, that they should make him a Sanctuary, Exod. 25. 8. even the Tabernacle it self was so called; and the reason added is this, That I may dwell among them; nay, even at this time, God Almighty did in some sort declare, that he would restrain his acceptance only to such solemnities, Exod. 20. 24. immediately after the Law was given, this was Gods promise upon the observance of it, in all places where I record my name, will I come unto thee, and bless thee: And with the Apostle, we may argue in a literal sense, 2 Cor. 3. 7. "If the Ministration of death written and engraven in stones were glorious; how shall not the Ministration of the Spirit be rather glorious? if the Ministration of Condemnation be glory, much more doth the Ministration of Righteousness exceed in glory; if that which was to be done away was glorious, much more that which remaineth is still glorious. To be short and plain; for I have already instanced upon this at large; Neglecting the Assembling of our selves together, turning our backs upon the places of publick Worship, and an irreverent behaviour at such solemnities, is all one, as if we should deny our selves the means of our Salvation; how can you expect in faith, that God should go out of his way to meet you; when you turn aside from those paths which he has declared do lead to him? What reason is there that we should

now have a recourse to, and make a vertue of that which onely under Persecution was a Necessity ! is it not absurd, as well as impious, in the nature of the thing it self, to imagine, that when the Churches are open, the Truth must betake it self into corners ? it is something surely to be in the way, in the ready road to happiness ; that which has been for so many hundred years successful in order to Conversion, we have good reason to believe that it will be so still ; and it is trowardness and pievishness against a Community, Presumption, and that in a high degree of Providence, for those who are but men, to venture upon an extraordinary success, and that in opposition to, and against those ordinary usual means, which ever since our Christianity, have been certainly and surely established : that which is Gods honour, is our *Benefit*, and so we may safely apply that of the *Apostle* ; *Eph. 3. 20, 21. It is God alone who is able to do exceedingly, above all that we ask or think, even according to the effectual power which he worketh in us ;* and yet, notwithstanding this most effectual power, working in us, above and beyond all our thoughts and requests ; *To him, saith the Apostle, We do ascribe Glory in the Church, by Christ Jesus, throughout all ages, World without end.*

Fourth, and Fifth Things causal of this great *Benefit* bestowed upon the Church ; both these joyned together for brevities sake, and indeed they cannot well be separated, being so joyntly productive of this *Benefit* in the Text (*viz.*) because of the *Distance* here kept, which was *Solemn* ; because of the awful *Reverence* exhibited, which was beautiful, and glorious, therefore *Believers* were the more added to the Lord, and those *Multitudes*. Familiarity

rity is causal of contempt; but the farther from parity, the nearer to, and the closer the Communion; so consequential (as formerly instanced,) are these *Three Articles* of our Creed upon each other, *The Catholick Apostolick Church*, *The Communion of Saints*, and the *Forgiveness of Sins*: Faith, as it comes by *hearing* in a publique Solemnity; so it, with Love is increased, by that due reverence which is given to such who Minister in that Solemnity; the Message can not chuse but be received, which is accompanied with honour: An equality either amongst Sacred Persons themselves, or between them and the People, does not in the least tend to edification; there is neither order nor peace in levelling; and when once the *murmuring complaint* arrives to this much, *That the whole Congregation are as holy, every one of them, as Moses or Aaron*, no wonder if the fire offered upon the Altar prove to be a *strange fire*, not a fire to baptize and purifie, but to burn and consume the whole Assembly in a moment. It is the *Apostles* advice, that we give unto all their dues, Rom. 13. 7. *Fear to whom fear, honour to whom honour*, so shall we not be wanting in our love to any, and that love will be the fulfilling of the whole Law. 1 Cor. 7. 24.

Ἐπεὶ οὖν ἐν ᾧ ἐκλήθη, ἐν τούτῳ μένητε παρὰ Θεοῦ. Let every man wherein he is called, therein abide; and abiding therein, this is to be with God. No wonder therefore, if one reason assigned for the decay of *Christian Piety*, be *Disputes* in general, and those most an end in *Opposition to Authority*; when in such things that either they need not, or to be sure they ought not, Men will be *Judges for themselves*: I might here survey the mischiefs arising hence in reference both to religious, and civil peace; when
outward,

outward Order and Unity, which are the effect of a regular subjection is disturbed, then Christianity it self in its very Constitution, as it is a Religion established in the World, is wounded; but I cannot write after an exquisite pen; neither have I time to improve what is suggested to me in the 11th. chap. of that excellent Book, *the Decay of Christian Piety*; only this one remark, suitable to the matter in hand, both in reference to the Author, and his most Pious Work: and it is this; For want of Order and due Respect promoted in love betwixt one man and another, *The whole Duty of Man* has been forgotten, both in Relation to God, and to our selves; by giving our selves too much freedom in despising Men, made after the Image of God; We have learnt to Blaspheme God himself; *inimicus homo, fecit hoc*; The enemy has sown his Tares to choke, and supplant that which was good, and this might move that holy, incomparable Person, (whoever he be, his reward is with him) to divert his thoughts sadly upon the transgressions of those rules of Duty which he had so exactly described; I name this Book the rather, with this honourable, but sad remark upon it, recommending it to every ones serious perusal; The not practising of the whole Duty of Man has been the woful Decay of Christian Piety, and an occasion given to Survey the lamentable ruines of Religion amongst us.---- Yet, once more; ---Notwithstanding the love of many is waxen cold, and that in a great measure, Honour and due respect has been laid in the dust; yet, God in his wonderful Providence is all-sufficient; which is the

Sixth Thing causal to this great Benefit bestowed upon the Church; (to wit) the Providence of

God exerted, which was, though *miraculous*, yet *constant*; surpassing *wonderful*, and yet *sure*; Therefore *Believers* were the more added to the Lord, and those *Multitudes*. And this was *Gamaliel's* reflection upon the present affair; the wisdom of God was justified at this time, even from the wisdom of this World. ver. 35. "Take heed what you intend to do as touching these men; ver. 38. "Refrain from them, and let them alone: for if this work, or this counsel be of man, it will come to nought; but if it be of God, ye cannot overthrow it, lest happily ye be found to fight against God."

There is something more in that *Promise* made by our Saviour to the *Disciples*, in reference to them, and an *Apostolical Succession*, then some of our *Modern Erastians* are willing to believe, *St. Mat. 28. 20.* Behold I am with you *alwayes*, to the end of the World: God, who from the beginning made the *Blood of Martyrs* to be the *Seed of the Church*; can also, how, and when he pleaseth, and has hitherto done it in all ages, make the *strivings* of a froward and unruly People, turn unto his *Praise*: see ye not, said the *Pharisees* of our Saviour, how that we prevail nothing; Behold, the whole World is gone out after him! And so for the Church, the Defence of it is sure, and that Defence everlasting about the glory of it, that the Gates of Hell shall not prevail against it; that which has been, will be, and throughout all ages will it continue, yea, though the *Heathen*, and men of *Heathenish Principles* do rage, should they, as they do daily, by their strange, unheard of suggestions, such as should not be named amongst *Christians*, professing godliness, endeavour to undermine foundations, yet
the

the Word of Life will prevail; The Seed of the Woman does every day break the Serpents head, and at the worst it shall but bruise his heel; and at length, through by a bruised heel, the Devil and all his Devices shall be trampled upon; so mighty is the Word of God, so certain his Providential Care, so Successful and Prosperous is our Saviour in his Government, as it was promised to him, that a bruised Reed should not be broken, a smoking Flax should not be quenched, until that he brings all manner of judgment unto Victory, whereupon we do believe, the Churches constant Prayer to be efficacious, that because of all this danger on every side, God would be pleased to strengthen those that stand, to comfort and help the weak hearted, to raise up them that fall, and finally to beat down Satan under our feet. The wrath and the Wiles *καὶ οὐκ αἰσῶν τῶν πλάτων.*

The Methods and contrivances of deceit shall contribute to Gods glory, and the Churches, because Militant, therefore the more Triumphant happiness; whilst they that have embraced her Faith, from these shakings, shall be the better established; they shall be the more firm and resolute to a peremptory, fixed, and a settled Belief: Be the judgments of God upon the wicked slighted, though grievous; be the Signes and Wonders disputed and cavilled at, though terrible; be the Conventions and Solemnities for Religion dis regarded, though every way Holy; be the honour of sacred Persons buried, quite extinct, and they counted *μεῖνεν καὶ οὐκ ἔμελλαν.* The dung and the filth of the Earth; yet, a sure Providence will make amends for all; God will one way or other secure to himself his own appointment; all things shall work, if not separately and distinctly, in their more direct and

immediate consequences ; yet jointly and together, for good to those who shall be saved ; and day by day, amidst all manner of discouragements, *Believers are the more added to the Lord, Multitudes of men and women* : which *Great* inestimable *Benefit*, since it is so certainly founded upon Gods *Promise*, maintained and supported by his *Providence*, it is now high time that we consider it more closely, what it is ? which is the

Second Part of this *Discourse* ; in which I promise all possible *Brevity* ; (to wit) what this *Benefit* redounding so upon every account to the Church in a settled Community, is ? as it may be examined by these *Particulars* !

(1.) A *Conversion*, or an effectual *Calling* ; *μεγαλιθησαν ο τω κυριω* Some that were added to the Lord ; and this a great *Benefit*, because it was in an external *Communion* ; they being added, therefore the increase of their number was visible ; the *Syriack* Version renders it, *accreſcebant*, they were added to the Lord, that is, so as to be known in, and acknowledged by the Church ; thus they which were added, are reckoned up by a certain number, for an uncertain to be about five thousand, Chap. 4: 4. and still their number increaseth, till it surpasses *Arithmetick*, by a strange and liberal addition, they were *Multitudes*. The same thing our *Divine Historian*, the *Apostolical Amanuensis*, St. Luke takes notice of, what was the effect of St. Peters first Sermon, not onely the Faith of those which were converted, but likewise their Baptisme, by which they were admitted to the further profession of that word, which at the first hearing they had recieved with

with gladness, Act. 2. 41. *The same day, the General reception of the word was already past, and in the same day the Seal of the Covenant was conferred, in that there were added to them, as they were an Apostolick Church, about three thousand souls: and to warrant me this remark upon the Addition here in the Text, and those other places, we have it expressly, Chap. 2. 47. The Lord added to the Church daily such as should be saved: from all which this inference is obvious,*

That, out of the Church, we are not to presume for Salvation; or to give it you in as modest terms as may be, and those naturally deduced from the Text; They that shall be saved with the Lord, are first of all supposed to be added by the Lord to the Church.

Faith, though it be the gift of God in the Heart unto Salvation; yet he giveth unto every man a certain measure, no otherwise than by an Ecclesiastical Dispensation; For to make a summary rehearsal of that *Creed*, into which we are *Baptized*; this is the compendium of the whole, The *Creed*, which, with good reason, we call the *Apostles Creed*, or at least, *Apostolical*, is in our *Church-Catechisme* distinguished, and divided into the *Belief* of the *Father*, our *Creator*; of the *Son*, our *Redemer*; and of the *Holy Ghost*, the *Comforter*; ruling in all our hearts, in order to a *thorow Sanctification*: now, in the assurance of this *Holy Ghost*, as he is a *Spirit of Prophecie*, we do believe a *Catholick* and *Apostolick Church*; in that *Church*, as it is *Apostolick* and *Catholick*, we must acknowledge a *Communion* of *Saints*, the result of which *Communion*, in this *Church*, from the *Holy Ghost*, is the *forgiveness* of our *Sins*; whatsoever is loosed on Earth, is loosed also

in Heaven, whence we do further believe and hope for the *Resurrection of our flesh*, and the *Life in the World to come* : And, therefore to the *Doctrine of the Trinity*, the *Father Creating*, the *Son Redeeming*, and the *Holy Ghost Purifying* ; as also to those *Articles of the Church*, *Administring in a visible, holy Communion*, the *Remission of Sins*, unto all such as look for the *Resurrection to eternal Life*, we, in the assurance of our Faith, are to say, *Amen*.----I would at length, fain put it to the question, what people generally have in their thoughts, when they stand up at their *Creed*, and say, that they *Believe a holy Catholick and Apostolick Church* ? in effect, it should be thus much, that they do confess, there is a *Congregation and Corporation of Christian people*, though dispersed throughout the whole world ; that this *Society* is united in a *holy Communion*, under *Christ the supreme, and onely Head* ; that it is *assisted, moved, and directed by the Holy Ghost* ; that it is *Matriculated*, as it were, into one *holy Congregation and fraternity by Baptisme* ; *sustained by the word of Catechising*, which is *milk for babes* ; *nourished by the Lords Supper*, which is *meat for stronger men* ; that it is *continued by an holy Apostolical Succession*, by which the *Keyes of the Kingdom* are faithfully *administred*, whatsoever is bound on earth, is ratified in heaven ; and after all this, does the promise of Christ signifie nothing, that he will be with his Church, so universally, and every way holy, that so whither he, as the Head, is gone, the Members may follow after, every one in his own order, Christ the first, afterward, those that are Christs, both before, and at his coming ? And if this be the meaning of the *Article*, as, had I time, might soon be proved from several Scriptures;

tures ; and our *Separatists* themselves do not deny, but that this *Summary Compendium* of Faith is both *ancient*, and a *sound Confession*, (we thank them that at the same time, when they thrust it out of our Churches, they were pleased to annex it to the close of their Calvinistical *Catechism*) I would demand of them, and put it to the Conscience of those who are deluded by them, how they can expect *salvation in another world*, when they avoid the *communion of the Saints* in this ? and that against their vow in Baptisme, against their solemn Profession of Faith, I might, I perswade my self urge it, against their own inward sentiments, whenever they do seriously think upon it, what this Article of their Creed does mean, or else they must be notoriously hypocritical before God, against their own reason ? something or other they must believe, when they do confess that there is such a thing as a holy, *Catholick*, and *Apostolick Church* ; and what can they believe to their souls good, but that in the Communion of this Church, they do expect salvation ? Let them, if they are so fool-hardy, *excommunicate themselves*, and so put themselves into the condition of *Heathens*, to be saved without a *law*, and *beside the Gospel*, if God so please ; to be sure there is great safety in the *Christian institution*, as the Church is a holy society ; if with our hearts we believe, and with our mouths we make confession of that Faith which was once delivered to the Saints, (to wit) that there is a *Holy, Catholick Church*, and in that Church, a *Holy Communion of Saints*, and the result of both these, is the *forgiveness of sins* ; and that, because of the Churches *Catholick Faith*, that there shall be a *Resurrection of the Dead*, (for unless it be so, *we are still in our sins*) when both
soul

Soul and body are to be united together, in order to be made partakers of *everlasting life*, undoubtedly we shall be saved; I know there are some who quarrel at the *Athanasian Creed*, though they have subscribed to it, for these words in it, however, I am not afraid to cite them to our present purpose *whosoever will be saved*, (that is in the unity of the Church) *before all things, he must be careful that he hold the Catholick Faith*; (for the Church is Catholick) *which faith, except he keep whole, and undivided, without doubt he shall perish everlastingly*: And so I pass to the

Second instance of this great Benefit, here accruing from the present Dispensation; and that is, a *due qualification internal in the heart*; but, still in order to an outward profession, *πιστευοντες τῷ κυρίῳ* they were Believers in the Lord, which were now added to the Churches Communion, holding the Faith, as from the Apostles at this time it was delivered.

By Faith here, not to spend time in the ordinary Definitions of it, we may securely understand, the pious and fiducial application of all the circumstances of this outward administration, to each mans particular and private concerns; whatsoever was publicly dispensed, was in the heart of those that were assembled, digested, in an humble assurance of salvation there-from. So that, upon this account, Schism, from a Visible Communion, is the result of Infidelity; it is an evil heart of Unbelief, that departs from God our Father, or the Church our Mother, in that, whosoever he be that separates, he cannot, or he will not, make due and sober reflections upon outward services, in order to his own private satisfaction and Benefit: Yea, and this does

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intimate unto us, the great advantage of *solemn, and regular institutions* in the Church, in that the meanest, and the plainest persons, may joyn in its communion; each man particularly reflecting upon his own circumstances, may beforehand resolve, and apply such and such particular passages in Divine Services, to the like particular emergency in himself, and so, literally prepare himself for the worship of his God, according to the preparations of his Sanctuary; such Petitions as these, are the Prayers of Faith; the Church does thus receive a *liberal addition*, but the *Belief is in the Lord*; we may with the more confidence expect acceptance, when we make our humble requests in the voice of the Church, Prayers, which were certainly composed by the assistance of the Holy Ghost, (for these two *Articles in our Creed*, follow one on the other, the *Holy Ghost*, and the *Holy Church*;) this is the best, and most effectual Praying by the Spirit, when Publick Prayers are in Faith and Piety, referred to private necessities; he that has Faith, has it to himself, and therefore for himself, each one says, I Believe; but when we pray, it is to be with a Publick Spirit, in regard to a whole Community, and therefore Christ has taught us to say, *Our Father*; *Vis unita fortior*, both the Solemnity, as of God, and the *whole assembly*, as before him, do contribute much to the *intenseness*, and *vehemency* of the Devotion; it is thus an *effectual fervent Prayer*, because in, and by the Church, and so the greater are the praises ascribed unto God amongst the *Multitudes*; Which is the

Third instance, of this *Great Benefit* at this present *Ecclesiastical Dispensation*; the Benefit Great, because diffusive; the Redemption precious because

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intimated, that it might be Universal, *Παῖς* the Believers added to the Lord in the Community of the Church, were *Multitudes*.

Multitudes, and those in a Communion, together with one accord, how were the Solemnities in Solomons Porch both glorious and efficacious? this was the Gospels great energy at the first, in that it gained Profelytes unto its profession, by *Multitudes*; But alas! this has of later years been the Epidemical Degeneracy in the Christian world, in that our Religion looses of its followers, even to a Popular Backsliding! Is it not sad to reflect upon it? that the Church should be almost reduced to a necessity of humouring the Multitude, against its own Communion! whereas external unity was wont to be effectual in the hearts of all, how many soever they were that saw it, that they should seek after it: And yet, this is Visible, be it in reality, or in strife, their number is great who by Faith in the Lord, are added to the Church; and therefore, though we cannot suppose the *Multitudes* here, to be so distinguished, yet the usual account given us of the Outward Church is, that the *Multitudes* in its Communion are of two sorts; either formal Professors; or sincere, true Believers; and both these do belong to Christs Visible Body; the Tares will multiply together with the good Corn, untill the harvest, one and the same Field incloseth both, they are not separated, till that which proves best is fit for the Granary; in the mean time it is not for man to presume to make a difference; so the Church increase by *Multitudes*, we are therein to rejoyce, and in our joy to hide even a *Multitude of Sins*; let every one examine his own heart, whether he experience to a spiritual and a holy advantage, the comfortable

ble effect of that Communion under which he lives? and so, as to the *Multitudes*, a judgment of Charity will, in the best sense, and to very good purpose, *comprehend them all*; whatsoever may be the Election of grace, this is sure, we are not to be censorious in reference to the present, or future state of any, since the seal of that Election is, *that God only knows, who are his*; however, for our comfort, with him there is no respect of persons; of every Age, and of every sex, whosoever worketh righteousness is accepted with him; the *Multitudes* seem to imply all the *Young and Old, high and low, One with another*; but more particularly this General Division of Mankind is specified, to shew that the whole race is included; Which is the

Fourth Instance, of a *great Benefit* in this *present Dispensation*; there was no difference in relation unto *Sex*; in Christ Jesus, it is neither *Male*, nor *Female*, but a *New Creature*; even the weaker Vessel, has here its equal honour, and proportionable too in its number, ἀνδρῶν τε καὶ γυναικῶν there were *Multitudes*, as of *Men*, so of *Women*; of honourable and vertuous Women, and of holy Men, not a few. *Utriusque sexus fit mentio, quia in utroque judicium sacrilegii*; Mention is here made of *both sexes*, because that Gods judgment against the sin of *Sacrilege*, was exerted upon both; *Ananias* and his *Wife*, were alike consenting to the sin, and they share alike in the dreadful punishment; that hence, both *Men* and *Women* be fore-warned, that they should be as the *Apostle* directs, *Gal. 3. 28. As Male, and Female all one in*, not against *Christ Jesus*.

Considering in the Text, *both Sexes* met together in a holy *Communion*, their faith increased with th;

increase of God ; I might observe, how that *schism* and *separation*, like the Devil of old, begins with a Division, even upon this account; first, surprising and *shattering the weaker Vessel* ; *Women*, who because of their tender apprehensions, and their weaker judgments, do quickly embrace any thing that is offered them, in reference to a future state, are many times seduced into a mistake ; *Act. 13. 50.* even the *Devotion of honourable Women*, was abused by the Jews *unto errour*, they raising a persecution against *St. Paul* by this means, whom, they could easily persuade, that in so doing they did God good service ; I would not here speak without a witness, what I urge is from the Scripture, *2 Tim. 3. 6.* *Of this sort are they, who creep into houses, and lead captive silly women, who are ever learning, and because thus deceived, they never come to the knowledge of the Truth* ; But, this is not as *Men* and *Women* professing Godliness; God, from the beginning, intended that they should be meet helps to each other, not only in the circumstances of humane life, but also of Divine and Religious worship; and shall they act the Devils part one against another? what, must they seduce and betray, and that of all things in Gods service? What? is the *Wife* in the Bosome, a Serpent there? or, is the *Man* at her right hand, a Lion in the way to devour? No, may they live together as becometh holiness, the one in love, honour and prudence, the other in silence and obedience, both together in godliness and sobriety, which have the Blessing of this life, and of that which is to come ; let us all therefore, both *Men and Women*, without designs upon each other, as *One in the Lord*, chuse those things which are good and profitable, and which tend to peace ;

Which is the Fifth

Fifth and last Instance, of the *great Benefit* here in the Text, unto the *whole Community*, from the *present Dispensation*; and that, once again, yet another reflection upon the *Μᾶλλον δέ, the more*; or, *the rather* was this great addition made to the Church; all this, because of what *they saw*, and what *they heard*, which denotes, even in the *Multitudes*, in the *Women*, as well as in the *Men*, an act of their *free choice*, upon a most sober and mature deliberation: Here was no violence at all offered upon their faculties; though it was the terrour of the Lord in a most dreadful judgment, yet it kindly *perswades* them; the *Signes* and *Wonders* were both *Miraculous* and *Convincing*; the *solemn* and *holy Convention*, because *Beautiful*, therefore of it self desireable; the *Miracles of Providence*, though they were *surpassing*, yet they were *clear* and *manifest*; so that at this time, as at all others, God drew the People unto himself, with the *cords of a Man*, that so, whilst he drew, they might of themselves run after him; they were a *willing People*, though it was *a day of power*; they saw what was done, they heard what was spoken, and throughout they were convinced of all; so that it was here an act both of their judgement, and their reason, in that they did deliver themselves up unto the obedience of Faith; Believers were the *more*, or the *rather* added to the Lord, Multitudes of men and women.

I need not, (neither have I time to prosecute it as I should) here urge, that God works with us, and within us, in order to salvation; as we are *men*, and *reasonable creatures*; he proposeth everlasting happiness to us in his Word, or by his Church, as to our free voluntary choice; and whilst

he does kindly allure us, he doth at the same time leave us in the hand of our own counsel; *See, I have set before you Fire and Water, Blessing and a Curse, Life and Death; chuse you whether you will,* says God by his Prophet, *Deu. 30. 19.* But I am confined both by the time, and the Text, that I cannot descant so closely as I might upon this Probleme, which is indeed too much controverted; At present, I take it for granted, that which I suppose, every one experienceth upon consulting his own thoughts, that we are all of us, as men, endued with reason, *free creatures, and voluntary Agents*; and that we would do good, but *evil is present with us*, because we are not in our judgments, or to our senses, sufficiently convinced, as we might, of what is best:

And therefore, since the Design of all that hitherto is inferred from this Text, is to promote *Unity and Uniformity* amongst Brethren, professing Godliness, which is here the *Holy solemnity, The Apostles, with the Primitive Christians, all with one accord, in a holy Place*; and upon this, their persons revered, the *Word of Life was magnified*, it did not return in vain; but accomplished the work for which it was sent, for the *Benefit was great, and exceeding prosperous*; for a parting now to this subject, so much insisted on, in one word, fain I would perswade; shall we suffer the word of exhortation? Be entreated to frequent *Solomons Porch, the rather*, because of that *August solemnity, and Ministration* that is in it; we should, with *David*, be glad to go up unto the House; chuse to be a *Door-keeper in the Porch*, to wait at the *Gates of Wisdom*, rather than assemble amidst the *Congregations of the wicked*. Tell me, says the Spouse to Christ,

Cant.

*Cant. 1. 7. where thou feedest ? where thou makest thy flocks to rest at noon ? and this was her kind expostulation, Why should I be as one that turneth aside from the flocks of thy Companions ? our Saviour there feedeth, where he is himself fed upon ; the flocks are there together ; yea, and at rest, and that, at noon ; Separation is a work of Darkness, chuseth to it self the night ; To turn aside, is to be, as one, *Va soli* ! alone, and woe to him that is alone ! this the greatest, both sin and misery, to forsake those flocks, which in love and Unity, are companions.*

Behold then ; may the Separatists of our Age see, that I have set before them, *Fire and Water, Blessing and a Curse, Life and Death* ; Chuse they whether they will : --- *Fire*, not a strange fire, but that of the Sanctuary, a pure, and bright flame of Love, upon Gods Altar : *Water* ; alas ! the waters are troubled ; schism and sedition, is a tempestuous sea, casting forth mire and dirt ; *Blessing*, even that which is out of *Sion*, good luck and Prosperity, out of the House of the Lord : A *Curse*, none more bitter, to be cut off from the Congregation ; what ? will our *Schismaticks*, thus invade the Priests Office ? will they excommunicate themselves ? and deliver themselves up to Satan ? shall God by his Prophet call unto them, and say, *stand ye in the ways and see, and ask for the old paths, where is the old way ? the good way*, because the old way, and amidst all our rumblings and tossings from one post to another, we cannot find a better ! Shall God command peremptorily, *that we walk in these ways*, with a promise, *of rest unto our souls* ? for out of such paths, there is nothing but disorder and disquietude ! and shall we return that answer which the Jews did ? *Jer. 6. 16. But, they said, we will not walk therein.*

Thus the *Rebells*, against their settled and fixed administration of old, *Korah*, and his Accomplices, *Numb. 14. 2.* *Moses called them to the Congregation*, and they said, *We will not come up*; they turned their backs to the Tabernacle, Satan therefore claimed them for his Synagogue, and soon took possession of them, Hell from beneath was moved to meet them at their coming, *The Earth opened her Mouth, and they went down alive into the Pit!* and therefore, yet once more, may the *Sons of Belial*, who cast off every yoke, see this day, set before them, *Life and Death*, and that, in the utmost extremity, in the *eternity of both*; Life, a Life of Grace here, in order to glory hereafter; and still out of *Sion*, goes forth this *Blessing*, the *Promise of Life for evermore*; Christ, with whom are the words of *eternal Life*, is not to be found, (as I must again and again inculcate) in the Wilderness, or in the secret Chamber; but in *Solomons Porch*; by the Chair of *Moses*, not in the Stool of *Wickedness*, or in the Seat of the Scornful; he is head of all things to his Church, in the *Communion* of which alone we expect salvation; *without*, there is nothing but sin, sin that excludes from pardon, the wages of which is *Death*; *Solomon* hath in a Proverb told us, the misery of those who turn aside from his *Porch*; *The Man that wandreth out of the way, out of the beaten path of understanding, shall fall into the Congregation of the Dead.* And now let our Schismatics chuse for themselves; I have in this, though a private Person, yet with a publick spirit, as publick as is their sedition, in some sort delivered my own soul; and they shall not perish without warning, and that repeated, with as much vehemency, as are their Divisions; God in mercy
give

give a Blessing ! And so, may they see yet again how *I* do set before them *fire* and *water* ; and will they chuse the *water* ? alas ! the waters of *Separation* are waters of *bitterness* ; *Massah* and *Meribah* be their name, and *Marah* is their taste ; they are themselves as it were baptized, *Strife* and *contention* ; and so *noisome*, *loathsome* , and every way *unsavory* is their *relish* : But, the *Fire* is from the Lord, in the Sanctuary it is a Refiners fire, and a coal from the Altar, that so all iniquity may be done away :—*Blessing*, and a *Curse* ; and will they chuse the *curse* ? it is *Anathema Maranatha*, *A curse* untill *Christ* come, against all those who love not the appearance of our Lord Jesus Christ, in the Communion of his Saints ; But, this, the *Blessing*, when the *Spirit* shall say, *come* ; and the *Bride* shall say, *come* ; and the *Church* shall say, *come* ; and every one that has set heart to seek the Lord, the Lord God of his Fathers shall also come, that so God may translate his *Church*, which is here terribly *Militant*, as an *Army with banners*, in good order, and in due array, unto *Trophies* and *Triumphs* in that glory which shall be *everlasting* : And so, look they once more, and behold, and chuse they whether they will, *Life* and *Death* : and will they chuse *Death* ? *Death* which shall never have an end, the reward of those who do wilfully reject the means and the passage unto *Life* ; Oh ! that at length they would believe *schism* and *separation* to be a *damning Sin* ; that they would not place the worship of God in the ways, and amidst the sons of perdition ! Ple leave a Text or two for them, to urge upon themselves, and can there be plainer words than these ? *Rom. 13.2.* They that resist that power which is the *Ordinance of God*, or, (which is all

one) that Power, which commands Obedience unto Gods Ordinance, shall receive unto themselves Damnation. 2 Pet. 3. 1,--3. *False Prophets, and false Teachers, bring upon themselves swift Destruction; whose judgment, of a long time lingreth not, and their Damnation slumbereth not.* Epist. of St. Jude, v. 13. These are *wandering stars*, not keeping within their proper and appointed Orbs, in order to a regular, and an equal revolution, *Unto whom is reserved the Blackness of Darkness for ever:* But, after all this, *Life, and Peace*, to those that seek, and keep peace in the fear and love of God, and of those that are set over them.

To conclude; Let us be perswaded, as we are men and Christians, to keep the Unity of the Spirit in the Bond of Peace; considering, that God is *terrible in his judgments*, against the *Rebellious and Sacrilegious*; he is *wonderful in his providence* for the defence of those that wait and call upon him; his wrath is dreadful unto Death; his loving kindness is surpassing, and in his favour is Life; The Assembling together of his Saints, is Venerable and Awful; God is honoured in the midst, whilst due Reverence is paid to those that are round about him; considering all these things, what manner of persons ought we to be, in all holy Conversation and Godliness? we should be no longer faithless, but believing; may we the more, and the rather, be added to the Church, as *Believers* in the Lord, and may this number increase to *Multitudes* of every age, and of every Sex, both Men and Women: our Churches Prayer, shall with little alteration, be the close of all,

We Pray thee, O Lord, Help thy Servants whom thou hast redeemed with thy most Precious Blood;

Make

Make them to be numbred with thy Saints, here in a holy Communion, and hereafter in glory everlasting: --- To which God of his infinite Mercy bring us all, to whom be ascribed, Honour, Praise and Adoration, to Father, Son and Holy Ghost, One God and three Persons; and that of all Ages in the Church, by Christ Jesus, world without end. Amen.

Lord, Mercifully receive the Prayers of thy Church, that all troubles, and errors being quenched, it may serve thee in quietness; and grant us peace in our days. Amen.

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B A D

AND A

Good Zeal

DESCRIBED and LIMITED.

Gal. 4. 17, 18.

17. *They zealously affect you, but not well; yea, they would exclude you, that you might affect them: (or us.)*
18. *But it is good to be zealously affected always in a good thing; and not only when I am present with you.*

IT was even in our Saviours time, the *Hypocritical Devotion* of the *Pharisees*, and is at this day, the *Pharisaical Hypocrisie*, both of the *Conclave*, and the *Consistory*, to compass Sea and Land to make one *Profelyte*, and when he is gained, they make him two-fold more the child of Hell then themselves, so that the last estate of the poor man is worse than his beginning; But, as for us, Woe unto us, unless that our *Religion* do
exceed

exceed the Righteousness of the Scribes and Pharisees: their industry was both commendable and imitable, if we could abstract their *Labour of Love*, as they call it, from the *malice* of their *intention*; we may hear them both, while they sit in the *Chair of Moses*; but not, when their design is to tumble *Moses* out of his *Chair*; not, when they rebell against *Moses* the Servant of the Lord, and vex *Aaron* the Saint of God: their *long Prayers* were not amiss; no, though they were in the Markets, and the corners of every street, when they made their great, solemn, and pompous Processions, that they might be seen of men, and so give an example of Devotion unto the World; but we must beware of them, when we find, that upon this pretence, they devour Widdows Houses, when they commit a rapine upon the portion of the Widdow, and of the Fatherless; their *long Robes* were no such hainous crime, nor their *Phylacteries* upon their *Garments*, in which are supposed to have been written in Capital Letters, the *Ten Commandments* of God, to put the People in mind of their Duty; but this was their fault, when they proposed the Law, as a Precept of obedience, unto others, and most shamefully and wickedly broke it in every Precept themselves: in a word, it is an Evangelical Precept, the command of Christ himself, with which *Holy Church* begins and exhorts to her offertory, "*That we let our Light shine before men*, even the Light of our Profession; in the publick attestations of our Religion, we may be both burning, and shining Lights, but we must be careful, that there be the oyl of good works, to feed the flame, lest men rejoyce in our Light, only for a season, and because they cannot behold a pious and
a holy

a holy conversation, directed by the fear of God, therefore *they do not glorifie our Father which is in Heaven*; we are to be watchful then, that we try the *hot Spirits of zeal* that are abroad in the world, whether they be of God or no? whether the *fire* that works in them, and sparkles from them, descend from Heaven, and is a flame of Love? or, be fetched from Hell, and is a world of iniquity? both may be, though in different respects, to consume our Sacrifices; by their works you shall know them: see, and observe therefore, with our *Apostle* in this Text, are they not more solicitous to make a prey upon your Persons, then to manifest their own, and so improve your graces; thus, *they zealously affect you, but not well*; are they not more desirous for a separation, then to keep the Unity of the Spirit in the bond of Peace? This is all out of love unto themselves, that you might have their Persons in admiration, and they get the advantage; yea, *they would exclude you*, that is, by a roaring Bull, and a thundering Excommunication; or, *they would exclude us*, by sequestration, had they Power, by cunning seduction, withdrawing themselves, though they are both invited, and intreated to Communicate, no *Anathema* is pronounced against them, only they excommunicate themselves, and they lead the simple and ignorant into Houses, both Adversaries agree in this, in that they would have the World to follow after them, and therefore get no small profit to themselves, *they do thus exclude, that the people might affect them*. And may not the Watch-men of *Israel* now stand upon their Guard, and be as industrious in their business, to know both, what of the night? and what of the day? when there lye to such potent enemies at the catch,

catch, seeking night and day whom they may de-
 vour ; whom they may snatch out of the fold, and
 lead like Sheep unto the slaughter ? surely, *it is*
good for them alwayes to be zealously affected, in so
good a thing, as is the converting of those, who
 have erred from the Truth, to restore the wan-
 dring sinners from the error of their wayes, and
 so to save the Souls that are committed to their
 charge, from Death, and to prevent in others, a
 multitude of sins : yea, and to the *People* also this
 caution may not be unfitly given, that they be sted-
 fast to that Faith which is delivered to them, that
 should their *chief Apostle*, because of his care of
 the other Churches, or of the Church in general,
have occasion to with-draw from them, (I meane such
 a one as an *Apostle*, not those that are left behind
 to be *Teachers in every City* ; for, unless they
 abide upon their *charge*, the enemy will take ad-
 vantage of their absence as well as of their sleeping
 to sow his Tares) should he be away, upon the
 discharge of his duty in another place, such a *One*,
 who has a *Rod* in his hand, where-with to restrain
 them, a certain power and jurisdiction over them ;
 nay, not a *Rod* only, but a *Sword* also, when he can
 call in the *secular Arm* for his assistance, to ex-
 ecute wrath upon them ; when such an *Apostle* as
 this is absent, the *People* must be careful that they
 follow the directions of their *Spiritual Guides*,
 which are set over them, as knowing that *it is*
good for them likewise to be zealously affected in so
good a thing, as is, holding fast to the Doctrine
 and Discipline of Faith and godliness, which from
 the Church they have received, keeping to a form
 of sound and wholesome words, which in the
 Church they have used ; and this their *zeal* and
steadfastness,

steadfastness, they are to make manifest, not only, when such a one as St. Paul, their chief Apostle, is present with them; and all because of the Churches enemies on every side, as if the Apostle directed his Epistle to us, who it seems are bewitched as sadly, as were his Galatians from obeying the Truth delivered to us, There are false Brethren, and false Accusers, such as zealously affect you, but not well; yea, they would exclude you, or us, that you might affect them: But it is good to be zealously affected alwayes in a good thing; and the rather, because I am absent from you.

It is good to be zealously affected alwayes in a good thing.

These words were the first occasion of pitching my thoughts upon this Subject: Observing the variety of *hearts* that are in the World, about Religion, certainly, some distinction & difference must be admitted; that whilst there be such strivings, and contendings about the way of *Godliness*; surely, as all cannot be imagined to tread the un-erring Path, so neither must we be so sottish, as to imagine, that every one is out of the way: By considering *these words*, as they do relate unto the *Galatians* in their Circumstances, at the time of the writing of this *Epistle*, we may, I hope, make a clew of thread to extricate our selves out of the like Labyrinths; that notwithstanding, the various pretensions that are made to Truth and Piety, we be not as children tossed to and fro, with every wind of Doctrine.-- That then, which was first in my thoughts, I found upon a second search, to be the summe of the whole Text, and therefore was forced to take
in

in both verses ; *It is good to be zealously affected, &c.* The words are brought in with a *Conjunction* *exceptive* or *discretive* *N.* But, it is good to be zealous ; and so they do refer, as they are something *discriminated*, or *distinguished* from the fore-going *verse* ; in which the *Apostle* gives the *Galatians* an account of what might be the temper of their *Seducers*, supposed to be the impure *Gnosticks*, who did so early disturb the peace of the Church ; by obtruding upon the *Disciples*, *Judaizing Observances*, though they themselves were not *Circumcised* ; neither did they *always walk, as did the Jews* ; but out of a pretence they were *zealous* for the way of their *Fathers*, laying heavy burdens upon the People, which they would not touch themselves, no, not with one of their fingers : This was such an *Hypocrysie* that *Chap. 11. 14.* *St. Peter*, seemed more out of prudence, than Piety, to comply with it, and *St. Paul* was so *zealous*, that he *withstood him to the face, for he was to be blamed* ; and *Barnabas* also, being of too ealie and facile a temper, a *Son of Consolation*, was not a little, to his own grief *carried away with this Dissimulation* : But, whatever rules of prudence, some, who at that time were set over the affairs of the Church, might walk by, thinking thereby, that they did consult the Publick Peace, and so kept all quiet ; no *Peace*, saith our stout *Apostle St. Paul, with the wicked* ; for, hence an occasion was given, that the way of God was evil spoke of, and those who keep themselves up close to the rules of their Duty, could not avoid the unkind *sarmisses* and hard speeches of the People ; whilst, in the mean time, the cunning *Adversary* took this opportunity, upon the hopes of an *Accommodation* to work out his own designs upon

upon those who were of a more easie perswasion; and therefore they were zealous, and industrious to gain more and more to their party; to get ground, because of some *concessions*, or rather, *back slidings*, that had been made; Oh, say they, The People must be regarded, and one way or other, we will please them: But, what says our *well-resolved Apostle*, These *insinuating Zealots*, have a *kind affection*; but it is not well; let them talk never so much of *Comprehension*, the result of all must needs be *Exclusion*; either they will *Exclude you*, or *us*; for the whole and sole Designe is, that *you might affect them*: Let no man blame me therefore, that I will not in the least give way, but still I will keep the right hand of fellowship, for I have laboured more then all the rest; that I am so exceedingly *zealous* for the Gospel, which I have preached unto you, that you should stand in it, because I have delivered no more then what I received, and that according to the Scriptures; and is there not a Cause that I should be thus *earnest*? especially is not the cause good? Yes surely, it is good to be *always zealously affected*, *affected*, provided it be in a good thing; why not we, as well as they in that which is bad? I could wish even you, my *Galatians*, in the same circumstances with my self, and that *not only* out of Fear, because of my Authority, when I am *present with you*; but out of love to the thing it self, when I am *absent from you*.

This is the Scope and Coherence of the words; in which an account is given us both of a good, and a bad Zeal, as they are contradistinguished from, and to each other; the one is *condemned*, and the other is *commended*, and that in general, because of these *two qualifications* in each of them;

(1.) That

(1.) That which is *bad*, is commonly of *Persons*; either to *make a party*, they *affect* you, to be added to their Number; or, to *Magnifie themselves*, they would that you should *affect* onely them.

(2.) That which is *good* and *commendable* is always ἐν τῷ καλῷ in a *good thing*; that is, it is guided by a *good Rule*, managed upon a *good matter*, and directed by a *good intention*.

To be a little more close and particular; The *two Verses* will be the Subject of two *Discourses*: for the *first*, which is a Description of a *bad* or a *wicked zeal*; it is described to us to be, not as it should be in these particulars.

First, In relation to the *Object*; *Zeal* is reprehensible when it is of *Persons*, not of *Things*; of *Men*, and not their *Graces*; ὑμᾶς ζηλοῦσιν they zealously affect you, you your very *selves*; not any thing that is good in you, nor any good that is toward you.

Secondly, In relation to the *Subject*; when the *Affectators* of this kind, are not rightly qualified, either as to *affection*, or *intention*; ἐκ λῶς Adverbs either crown, or debase our *Actions*; ----- They Zealously affect you; but not well.

Thirdly, In relation to the *Zeal it self*; when it is such a kind of *Zeal*, as does directly in its consequence tend to *Separation*; ἐκκληῖσαι ὑμᾶς, --- ἢ ὑμᾶς διέλυσιν they would either *exclude you*, or *us*; that is *separate us from you*, and *you from us*.

Fourth,

Fourthly, Yet once more, *Zeal is Bad*, in relation to the *Zealots* themselves; *ἵνα αὐτοὺς ζηλέπῃ* when they would raiſe the Church on Fire, to warm themſelves by the flame of it; by thus *gaining Diſciples*, not ſo much to their *Cauſe*, as to their *Party*; yea, chiefly in this, *every Zealot* plays a private game by himſelf alone, from the reſt of his *Company*; whiſt they thus many times ſupplant one another, in gaining *Profelytes*, each man to himſelf; *wiſhing that the people might affect them*.

And, is not all this exceeding wicked? in ſuch a Maze of Ungodlineſs, a Myſtery of iniquity as this, how ſhall they that are approved, be made manifeſt? we had need to look about us ſeriouſly, and to be-
think our ſelves, who may be in the company con-
verſing with us; ſuch as may have a Zealous affecti-
on for us, but not well, ſince their Deſign may be
altogether *Excluſion*; onely that they themſelves
might be *affected*: But notwithstanding this, let us
hearken to our Bleſſed Apoſtle, ſee him here watch-
ing for the ſouls of theſe *Galatians*, even in their own
way counter-working the Deſignes of the enemy;
far he is from approving a *Laodicean* temper, of be-
ing neither *hot*, nor *cold*, the temper of ſuch whom
God ſhall one day ſpue out of his mouth, and whiſt
they live, they are a loathing to all good men; he
would not have us be like *Ephraim*, a *Cake* that is
dough-baked; but, he takes Occaſion from the
induſtry of the *Adverſary*, to recommend to them,
and to us all, the like *Diligence*, and that with as
great an earneſtneſs, aſſuring them, *that it is good
to be always zealouſly affected in a good thing*; and
ſo much the better, and the more commendable, if
it

it be, not only when their Apostle is present with them :

In which words, in order to the commendation of a pious and a holy zeal, we have Two parts,

1. *Approbatio ipsa*; The Approbation it self; *καλὸν εἶναι ζήλον*. It is good to be zealous.

2ly. *Ratio Approbandi*; The reason of that Approbation; and that taken.

First, *Ab Objecto*; From the Object. *ἐν καλῷ*. it must be in a good thing;

Secondly, *Ab Habitu*; The Habit must be as unlimited, as the Object is universally good; *πάντοτε* it must be always.

Thirdly, *Ab Occasione*; From the Occasion of expressing; *καὶ μόνον ἐν τῷ παρόντι* to shew, that it is a fixed habit unalterable; it will chiefly take that occasion to express it; when there is most need of it; when the Spiritual Apostle, or great Pastor is out of the way; it is not an eye Service before men; but, it is pleasing God: as our Apostle here to his Galatians; -----Not only when I am present with you.

This is the sum of the Text, and of what I have to Discourse from it.

First, Let us stand a while, and as it were, from
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the Pinacle of the Temple behold our danger; let us be careful that we do not in the least miscarry in slipping aside, or in falling away from our own steadfastness: *zeal* at the best, is but the *ex-crescency of Love*, when it may either be true or false, and therefore we find it no where commanded as a Duty; but, if it be rightly qualified it is praise worthy, as being *Good*; it is a pure flame, kept alive and bright in the Ocean; it is that fire of Love which many waters cannot quench: And yet, sometimes it is the overflowing of the Gall, and the result of bitter, cruel hatred; it is as it were fire under the pot, when the Stomach boils, and the mouth foams; out of the abundance of the heart the mouth does speak; and whilst wicked, envious and malicious thoughts do blow the coales, both tongue and face are on a flame, the hands are ready to smite with the fist of violence, and the feet are swift to run the wayes of Mischief, whilst the passionate *zeal* which drives, is like the Driving of *Jehu*, somewhat too furious, though the cause of God be pretended for it; we may examine it by these particulars.

I. Consider we the *Object* of such a *Zeal*; certainly it is then reprehensible, when it is of *persons*, not of *things*; of *Men*, and not their *Graces*; *ὡς ἀνθρώπων*. They do *zealously affect* you; you, *your very selves*; not any good that is in you, or any good that is toward you.

A *zeal of Persons*; and those may be of these three sorts; The *Clergy*; The *Lairy*; or, *Persons* in a more mixed and refined Relation; neither one, nor the other particular so considered; but a certain *juncto*, or a *knot of acquaintance*.

First,

*First, A Zeal of Persons ; that is of the Clergy ; of Ministers and Pastors ; just as it was in the Church of Corinth, notwithstanding, their so many Religious heats, too certain a sign of Divisions and Schismes amongst them ; when some of them were for Paul, some for Apollos, and some for Cephas ; without any regard to God that gave the increase ; This was an argument that, they were not Spiritual, but Carnal. It is a certain *νεῖσεν* the mark by which we may know those that will not indure sound Doctrine, when 2 Tim. 4. 3. *after their own lusts they heap up Teachers to themselves, having itching ears.**

Here a giddy-headed Generation of men were to be reproved, who look so much upon the Preachers countenance, that they have no regard unto his message, who cannot be contented with what whole some food is provided for them at home, but they seek out delicacies abroad ; Nay, many a Pastor has been prejudged, before he has been heard to speak, to see his first behaviour and reverential address is enough to scare a wicked sort of People out of the Congregation ; and then they wander after whom, they tell you, they can profit most by ; Oh ! This is a *formal, heavy, and a superstitious fellow* ; but such a one is a *precious, Soul-searching Preacher* ; as if they were the proper judges of what is best, and fittest to be spoke to them ; and though it may be the same word of Truth which is delivered by both, yet the word of God must be restrained, as if it hung only at such, or such a persons Lips. It is an avouched Maxime in the Practice of *Medice's*, that if we do but *Fancy the Physician, the Physick will work kindly* ; but this proceeds, rather from the *Patients Distemper* and

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mis-

misapprehension of things, than either want of skill in the Physician, or of approved vertue in the Medicine prescribed : They, who are able to make so exact a judgment upon the abilities of their Teachers, would do well, if out of a Principle of humility and self-denial; they would look more at home, and examine their own hearts, and not so unreasonable accuse either the Word of God, or his Messengers lawfully sent unto them, because they cannot, as they phrase it, profit under the means, when the ears do itch, more than they tingle, it is a sign the brains are not settled, and the heart is not sound; there may be a zeal to heap up Teachers, but such a zealous Affection, in having mens persons in admiration, to the Disparagement of others of the same order, is not well ;--- They zealously affect you, you the Clergy; but not well.

Secondly, A zeal of Persons, that is, of the People; and that is chiefly blamed in this Text; They who would have the Precepts of Moses observed, to the subverting of the Christian Institution, They zealously affect you, you the People; but, not well.

Here we may take cognisance, of the perfect humour and Delign, of all hor-headed Schism and Sedition; it is that they may be with the Multitude, and that the Multitude may follow them to do evil; hence some are neither affraid, nor ashamed to court and complement the vices, and the Factions of the People; and secretly, they insinuate unto them, that their zeal for the purity of Religion is commendable; that they do not tie themselves up too closely to humane observances is but the just vindication of their Christian Liberty, and they are to stand fast to that Liberty in which Christ hath made them free; forgetting all this while,

while, that our Saviours *Discipline* is a *Yoke*, although it be *light*; and though it be *easy*, yet still it is a *burden*, and we are to be *meek* and *lowly*, and learn of him to take this *yoke*, and this *burden* upon us, in the *sustaining* of which *yoke*, in the chearful bearing of which *burden*, we shall find rest to our Souls. It was one and the chief moral cause of the Gospel thriving so much in the World at first, that the Professors of it, though of different Perswasions, were subject to their *Heathen Emperours* and *Governours* in the love of them, and in the fear of God: But, alas now the Design is quite another thing! can we but bring the People into a dislike of the Rulers, that are set over them in Church or State, by pretending a love and an affection for them, a tender regard forsooth to the *Liberty* of the Subject, pitying them, because they are held in durance, we shall soon find, (though *not sinking* under our weights and pressures) that we have strength enough, to break off the *Yoke*, and cast away the *Burthen*, nay, to spurn at those who would lay it upon us. But, let us not be deceived, such evil words, and unworthy practices do corrupt good manners; this is not a love to the Souls of the People, but a designed drawing them into temptation and a snare; notwithstanding, the kindness such persons may pretend; their great zeal for the People of the Lord, I appeal to our own late sad experience, whether the chief aim be not, that they may get up themselves and ride, and then most cruelly and disdainfully they trample all under foot? *Roboboam's* little Finger, was heavier than the Loyns of *Solomon*; we might possibly once have been chastned with Rods, but they vexed us with Scorpions; while they broke our *easy Yokes of Wood*, they made for us heavy

Yokes of Iron, and the Iron entered into our very souls; "*No Men* (they are the words of our late *Martyred Sovereign*) are prone to be greater *Tyrants*, and more rigorous exacters upon others "to conform to their illegal *Novelties*; then such "whose pride was formerly lest disposed to submit to "the obedience of lawfull constitutions, when their "licentious humour most pretended a *Conscientious Liberty*: It is not therefore, for any good that is in you, or to you, that they are so kind, they zealously affect you, you the *People*, but not well.

(3.) A *Zeal of Persons* may be reprehensible, when it is of *Persons* in a more mixed and refined relation; neither *Clergy*, nor *Laitie* particularly so considered; but a certain *Junctoe*, or a *Knot of acquaintance*; whose name may be the very same with those who are blamed in the Text, *Gnosticks*, that is, *Sciolists*, great pretenders to, and proficient in knowledge, though it be that which puffeth up; these are the onely *Vertuosoes*, not in Arts and Sciences, but in *Religion* it self; to that purpose, like *Simon Magus* of old, they give out themselves to be some *Great Ones*, the onely *Power* from God, and the onely *Reason* of Men amongst us; and so they have ingenuously resolved not to approve of any thing which is not done from amidst their *Consistory* or *Rota*, be the performance, of it self, never so excellent and pious: These are they who have called into question the *Fundamental Articles* of our *Religion*, (or would have them laid aside, since they are not solicitous that a *Catalogue* should be known of *Fundamental Truths*) as if a *Reason* could never have been given of our Faith and Hope, till within their time; and because their new thin-spun
specu-

speculations do startle some of a more wary belief, presently they talk big, insignificant words of *passion, prejudice, education*, (its wonder they do not upbraid us with our *Catechism*,) and too blind a *zeal for antiquity*, as if all *Religion and Learning* were *born with them*, and the Sun did first shine at their *Nativity*. Such a sort of *smothering Zealots* as these, who have raised a *Smoke*, and yet suppress the *Fire*, are more dangerous then any of the former, since we know not where to find, or which way to go about to quench the flame, till we are almost throatled and choked : ὁ δαίμων the *Devil* has his name from *science*, and from him the *darkness* is borrowed, such a one as may be felt, whilst a *thick mist* has been cast upon known, received and *fundamental truths*, and we are entertained with nothing but *cloudy speculations*, and all out of a fond pretence to restore the mind of men to their pristine liberty : *Thought* they tell us is *free*, and so *free*, that we find nothing, but vain *imaginations*, the immediate consequence upon the first fall, God made man upright, and he sought out *many inventions* : These, while they differ from themselves many times in their apprehensions of things being alone, yet carrying on one common design for a *liberty in speculation*, if not to the subversion, certainly very much to the eclipsing of truth, and the seducing of unstable minds, they lay aside their private opinion of things which they had when they were alone, and are all of them in publick, lovingly of one and the same perswasion : These are the Men, who prescribe to us Rules of *Universal Charity and good nature* ; and forget their own prescriptions, they have not the manners, to forbear censuring and carping at the integrity of a well or-

dered Conversation; in so much, that when any one appears in the Discharge of his Duty, to tread the *beaten path* of Truth and Piety, the *old way*, because the *good way*; and as yet amongst all their *new inventions*, they have not found out a better; such a *Ones Devotion* is *Mechanical*, to be sure he shall have the censure, of being concerned for what he has nothing to do with, though obliged both by *Oaths* and reiterated *Subscriptions*, it is much if they do not spend some of their Satyrical wit and ungodly laughter upon him. --- God forbid, that I should intend an *invective*, farther then becomes a just and a pious reproof; and they of whom I speak, being the onely *sophies* of the world, I am secure that they will not impute this *zealous frenzy* unto too much *Learning*; if I am besides my self in this; --- I will be more; it is for Gods sake, and this poor Church as the *strictness* of whose *Discipline* and *Order*, amidst all their *Comprehensions*, is *excluded*; sorry I am with all my heart, that what I have farther to suggest are so much the words of Truth and Soberness: Whilst we do seriously consider the present growing *Atheisme*, how that every thing both in the *Doctrine* and *Practise* of our *Religion* has been reduced to a meer *notion* and *opinion*, though we may charitably perswade our selves, that it was neither the Design or Intention of some men to promote so much wickedness; yet in the nature of the thing it self, no cause can so properly be assigned for that general looseness in the lives of men, as the too great *Latitude* and *Scope* that has been given them in their *notions* and *speculations*: when once it shall be publicly maintained, that *humane nature* was not impaired by the fall of *Adam*, but rather improved, and so in a
state

state of *Perfection*; and that ever since our first Parents did eat of the *Tree of Knowledge*, every man as he is *Rational Creature*, has power given him both by *God and Nature*, or by *Nature*, which with some is *God*, to call every thing, nay the *Articles* of his *Religion* into question, we may justly fear that we have thus argued our selves not onely into a doubt of our *Faith*, whether there be such a *Theological grace*, or no? (for they have affirmed our *Creed*, not to have in all respects, an influence on *Morality*;) but likewise out of the *Practice* of our *Piety*; since for ought we know it may be thus pleaded and retorted upon us, by the young *blustering Bravadoes*, of our times, from the principles above specified, *that we are put into the world to live like other Creatures*; so that the *Precepts* of *Mortification* signifie but little, whilst *Nature* intended that we should be *swayed* by the *impulse* of our *humours*, and the *impetuosity* of our *Constitutions*. Oh that this might give occasion to some to lay their hands upon their Mouths, and their Mouths in the Dust! To take off this scandal too sadly given, and very justly taken, it would much become the *zeal* of the late *Restorers* of our *humane freedom*, if they would in their lives give an example of strictness and of Order; that they would confine themselves a little to the rules of Duty, and not shew themselves so *indifferent*, by a *Partial Obedience*, whether it be to *Divine* or *Humane Constitutions*; And likewise that they would be pleased to be a little more *Diffusive* of their *Charity*, their *Equity*. Let see a little more of that *sweet Disposition*, which, from the *Platonick Theory*, we hear so much talk of, that modest kind of humble *Doubling*, which renders men affable and courteous in converse, willing,

ing, and ready to hear, and receive the truth from any one ; and that they would not be so eager upon the product of their own fancy, in proposing their *private hypothesis* for the standard of publick Truth ; but withall, that they would consider themselves to be *in the body*, as well as they say so of others, yea, and some have found out *gross Vehicles* for their souls ; possibly they may have something of *passion or prejudice*, or at least too much kindness for those of a like education and acquaintance ; it were to be wished, that they would be careful, lest the *affection* they have for one anothers persons, do not Canonize each others mistakes against and above all Canon whatsoever ; a *partial Zeal* engaged for a *particular sort of men*, be they who they will, it cannot be good, it may be a *zealous affection*, or *affectation* rather ; But, it is not well, And so I pass to the second thing

In which *Zeal* is reprehensible ; and that is in relation to the *Subject*, when the *affectors* of this kind are not *rightly qualified* as to *affection*, or *intention* ; ἡ καλῶς. They *zealously affect* ; but, *not well*.

The question was cautelously put by *Jehu*, however, he was afterward mistaken in the management of his *zeal*, when *Jehonadab* the son of *Rechab* came forth to meet him and salute him, 2 Kings 10. 15. *Is thy heart right, as my heart is right?* and he answered, *it is* ; then was it a fit opportunity to call him up to him into his Chariot, that he might see his *zeal* for the Lord of Hosts : unless the heart be right, *zeal* degenerates into *hypocrisie*, and he that strains himself to act a *passion* upon the Stage,

Stage, for that while is as great a *zealot* as such a one, who would fain make the world believe, that he is *transported* upon the account of his Religion, when neither his *affection* is *real*, nor his *intention* *sincere*.

(1.) Ζηλῶν ἰ καλῶς they are *Zealously* affected, but *not well*, whose *affection* is *not real*; such whose *Zeal* is rather *Jealousie* than *love*: and this seems to be the proper import of the Phrase in the Text; *sumpta Metaphora a Procis Zelotypis; Zelotypia causa Paulum rivalem pseudo-apostoli non patiebantur: Beza in loc.* The false *Apostles* who disturbed these *Galatians* in their Faith, were jealous of *St. Paul* as their *Rival*, lest he should too much win and gain upon the affections of the People; and therefore they must needs be *Zealous* too, and preach *Christ* out of strife and envy, supposing so to add affliction to the other persecutions of this *Blessed Apostle*. We find in *Ezekiel's Vision*, chap. 8.

3. That in the same place where was the Image of *Jealousie*, that provoketh unto *Jealousie*; behold the glory of the God of *Israel* was likewise there: Sad it is that there should be cause to invert the *Prophets Vision* thus, The *Glory of the God of Israel* is too much pretended, where there are nothing but *Images of jealousy* erected, and by *uncharitable surmises* and *suspensions*, strange provocations unto *Jealousie* are fomented; Thus, in the words of a late excellent pen, *Zeal* is many times both a *Fire and Fan* unto it self, being blown by the ambient airy desire of applause out of a fond conceit of some selfish excellence, and an evil eye upon the gifts and happy endowments of another: True indeed, we may covet earnestly the best gifts, yea, and especially that of *Prophecy*; but then our emulations in reference

ference to these *χαρίσματα* the ordinary gifts of the holy Ghost, bestowed by virtue of their *Mission* upon such as are diligent in the work of the Ministry, ought not to be with a soure and a supercilious eye upon the better parts, or more happy success of our Brethren; cover we may, and that earnestly the best gifts, but yet says the Apostle shew I unto you a more excellent way, 2 Cor. 12. 31. and that is Love and Charity which is the Bond of all perfection; Should we have the tongues of Men and Angels, and yet want charity, we are like a sounding brass, and a tinkling Cymbal; what is the gift of Prophecy, the understanding of all mystery, and of all knowledge? without charity it is nothing; charity envyeth not, vaunteth not it self, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things: since then there are some whose Zeal has burnt up their Love; they are so suspicious lest others should go before them, that they overshoot themselves; we may pity them, because they are in a distemper, and wish that they will return to a right and a sober mind; but we cannot at all approve of such jealous ardors as these, which spend themselves only that they may make a greater blaze then is at their neighbours fire, in such a case the Affection is not Real, and therefore the Zeal is to be suspected; *ὁ καλῶς* it is not well.

(2.) Men are Zealously affected *ὁ καλῶς* but, not well, when the Intention is not sincere; and this is the result of the former; where the heart is not right, void of a true affection, there the main drift and scope of any action must needs be amiss: A Man may shew a Zeal to himself in his earnest-

earnestness for his Religion, when it is more out of love to himself than to the thing which he professes, as in the Text, *being willing that you should affect them* : Nay, though it be a sad aggravation of the sin, yet there is just cause to fear it, that many are Zealous out of a Designe to Subvert and Supplant Religion, when it is not established according to their humour, and to bring an evil report upon the way of Godliness . Such are they who decry *Prophaneness and Debauchery* so much, that they forget *Rebellion and Disobedience* to be a sin ; who attribute the *immoralities* that are in mens lives, to a certain *Discipline* restored in the Church and Government in the State, and not to the general corruption of humane nature, unhappily worse depraved amongst us from the Principles of Libertenisme in the late days of Rebellion first raised, and since too much fomented ; So that these zealots have no reason to reproach us, that the *former days were better than these*, as if it were possible that God and his glory could be then more regarded, when Tyranny and Usurpation was in the Throne, Sacrilege and profane invasion in the Church, Robbery and Oppression in every Street, Sequestration and unjust Possession almost in every Estate ; And yet, now we are Governed by a Law of Love, every man sits under his own Vine and Figtree with great delight, and our God is, or may be worshipped in his Temple, and there in the Beauties of his holiness, now there is a *King in Israel every man doth that which seemeth good in his own eyes* : ---- *Pudet hac opprobria* ! Sad it is, I confess, that there should be any in the strength of such restored and renewed Mercies, who provoke a Gracious God to anger, and give occasion to the adversary to blaspheme :

but,

but, this does not excuse their *malice*, who upon this account are ready to seek opportunity to themselves of shewing their *Disaffection* to the *Government both Civil and Ecclesiastical*, rather than their *Zeal for Piety and Holiness* : To these, I have only this to say, notwithstanding their pretended *sanctity*, they cannot bragg over much of their *bonesty* ; even to this day we observe it, that they are a subtil, crafty, and a supplanting Generation ; And to all the world, I do here profess it, that upon thorough search and examination amongst all the divisions and separations that are in the midst of us, could I but any where find a way of *Worship and Religion*, that does in the principles and prescriptions of it more promote *Holiness of Life*, and that according to the great precepts of Living, (to wit) *Piety*, a constant never ceasing *Devotion* to God ; *Honesty* and *Charity* to men, though to our *Enemies*, and to our own *Disadvantage* (a thing which our cunning adversariys do not so much mind, for when their *interest* comes in the way, they can make bold with the *eighth Commandment* ; nay, there have been some who have told us, that it is almost a *nore of Reprobation*, to be a meer *Moral Man*,) and *Temperance* and *Sobriety* to our selves, then the *Religion of the Church of England* as now in its *Discipline* it is established, does promote, I should presently be of another *perswasion* ; but till this can be made out, we must suffer the word of exhortation ; that we take heed of the inticing words of such whose *zeal* for a *holy life*, is a *Designe* to draw us into *Disobedience* and *Rebellion* ; no one can complain, that we are hindred now in our *Religion* ; in our *Schismes* we are, because they are *damning sins* ; but we have as *great* and *solemn opportunities* of serving

ving God now as ever, not with the neglect of Sacraments, as it was in those former dayes, they tell us of, for above Sixteen years together; and it will be an aggravation of our sin, if under these glorious enjoyments we are both *unthankful*, and *unholy*; but in the mean time we must be careful, that our zeal be not *froward*, and *peevish*; we may mourn in secret for any Abominations that are committed, amongst which, this is none of the smallest, in that there are a wicked sort of People in the midst of us, who have an invidious eye upon the *Vices* of the Age, surely *Cham's Curse* will one time or other fall upon them, whilst with so much Discontent they do maliciously declame against the sins of the times; nay, Proclaiming some of our Vertues to be Sins; Woe unto them, for they have called *Good*, *Evill*, only out of a wicked design to reproach our restored and established Religion; such as these may be *zealously* affected, but *not well*; for all that they aim at, is to promote *Shisme*, *Faction*, and *Separation*, which is the

Third Thing in which zeal is reprehensible; and that in relation to the Zeal it self, when it does in its direct consequence tend to a separation, and disunion ἐκκλησιαστικῆς ἡμεῶς.—ἡ, ὑμεῶς, διακον. They would exclude either you, or us; that is, they would separate you from us, and us from you.

Coarctare vos volunt; Ver. Syr. They would put a restraint upon you, as to what they do themselves desire; and yet they give you too much Liberty there, where indeed you are really bound; *impedire nos aut vos volunt; they would put rubbs in*

in your way, hinder you in the obedience of your Faith; and they would hinder us, that we might not go on chearfully in the work of our Ministry, we cannot fulfill our course with joy. This is that ungodly *Zeal*, which is here to be reprov'd that tends to a *separation* betwixt Teachers and their Hearers; There are a wicked Generation in the World, who think they do God good service in alienating the affections of the People from their lawful Guides; as if it were the only course to make the Flock to thrive, to induce the Sheep to be forward and peevish against their Shepherd, so that they should not know their Pastors voice: and it is the same Generation too, who are both double tongued, and double minded, that do as occasion offers, detracts the Hearers to their Teachers, as if the Pastor were only then to be diligent in the discharge of his Office, when he is fretting of his Flock; such as these have no other Design, than that the Sheep should leap over hedge and ditch, break through all inclosures, and wander out of their way: These pry into, and observe the Lives either of *Priests* or *People*, for no other intent, then to find occasion against either; not so much to imitate their Graces, as to observe their Manners; not to have any regard to their good Works, but to find a flaw, and aggravate their failings: and to diminish from their virtues, whilst with an evil will it is their Practice so to detract from them, that the very *Good* that is in them, may be evil spoke of: These know that *Unity* betwixt *Priests* and *People*, is the promotion of *Uniformity*; whilst they go hand in hand together, they do provoke one another to love, and to good works; and it is a joy to those that are set over them,

them, to behold their *order* : But the Sons of *Belial* delight in nothing but *Confusion* ; and there is no practice so odious betwixt one man and another, but they will cast themselves upon it, if they may but promote that way of *Godliness*, which they would have set up, and deny the *Power* of it, to be any *Form* but their own : it is their *zeal* to the *fear of God*, they tell us, though it has no regard to *Love* and *Unity* amongst men ; and of this sort are they, who would have us neglect the *Assembling* of our selves together, who creep into Houses, and lead *Captive* the simple and the ignorant, laden with sins, and led away with divers lusts ; and yet, they do converse amongst us, as *Friends*, giving smooth words, whilst *War* is in their hearts ; and they will give leave to their *younger favorites* coldly, and by *halves*, to comply with that *mode of Worship* which is *uppermost*, to which they are themselves too stiff to bend ; as knowing, that such as these by their indifferent *slubberly behaviour* in *Divine Offices*, will gain more *Profelytes* to their *Synagogues*, though *Sathan* be in the midst of them ; and thus a *Division* and *Separation* is made, either to *exclude* the *People* from the *Communion of Saints*, that they should be carried away, by an impetuous *Melancholy* humour, even to *excommunicate* themselves ; or to *exclude* the *Priests* of *God* ; that they shall have no comfort in the discharge of their *Duty*, while they find, that by such *Wiles* and *Artifices* as these, the hearts of the *People* are alienated from them : This is a most desperate *Stratagem*, it is the *fire of zeal*, hid and raked together, in the *dust* and *ashes* of a hellish *Policy* ; this *zeal* cannot be *good*, proceeding from so bad a *Principle* ; it is not lawful to propagate the *Gospel* of

Truth it self by such unworthy Practices as these, how much less, that which is so false and pernicious, destructive of all Discipline and Order, nay, to civil Society, and mutual Love, and Correspondence amongst men : if there be any, as too too many there be, who do thus zealously affect *ἡ καλῶς*; *it is not well*, for they would exclude either Priests or People ; nay, so they may have their design, they care not what becomes of *either*.

One Observation more upon this Third thing.

Ἐκκλεῖσαι θείαν. They would exclude : some Coppies have it, as from *Erasmus* I learn, *Ευκλεῖσαι*. and *Tremellius* renders it, *includere* ; they would include, they would comprehend both *you*, and *us* ; and yet, their *zealous affection* upon this account is not well.

And here *zeal* is *reprehensible* in those, who care not much what a *medly* there is in Religious Observances, so they and their party be *included*, who are for meeting us half way in hopes to pull us after them ; a Generation who will never be contented with whatsoever *Concessions* are made them till they have again *extirpated* both *root* and *branch* ; *Ut iis placeat quibus satis nihil est*, that they may be satisfied, who will never have enough, as the *Orator* : These can be contented that there should be a *balting* betwixt God and Baal (*Baal-Berith*, that is in the signification of the Word, a *Seditious Covenant*,) so long as they may be permitted a *fire*, be it never so *strange*, to consume their Sacrifice ; who are so indifferent in the Service of God, that, if they may be but *Tolerated*, they care not *how* ma-

ny Religions, or wayes of worship there are besides:
 These are such who tell us, that their *Moderation*
 must be *known unto all men*, but, like the *Devil*, they
 quote but half the Text, it is not the *Lord at hand*;
 For, in *God*, his *Unity* is his *Essence*, and as there is
 but *One Lord*, so but *One Faith*, *One Church*, *One*
Baptisme. Speak they of an *Accommodation*?
 what fellowship has light with darkness? the *Light*
 of our Religion shining in the *Candlestick* of the
 Church, by a glorious, open, and publick *Professi-*
on of it; *With Darkness*, the hidden *Mysteries* of
 iniquity, the cunning close contrivances of *Schism*
 and *Sedition*? is there any *Communion* betwixt
Christ, and *Belial*? that is, as the words in their
 Etymology do import, between *Christ*, the *Anoint-*
ed of the Lord, and *Belial*, the Sons of *violence* and
Disobedience? It was an undeniable argument unto
Solomon, (who had a most quick sagacious and dis-
 cerning Spirit, for the wisdom of *God* was in the
Determination) that the woman who was for *De-*
viding the Child, so that both might be sharers of
 it, could not be the *true Mother of it*: The Church
 of *England*, like a pious and a holy *Mother*, shews
 the truth of her *affection*, whilst her bowels gern up-
 on her *Children*, in that she would by *no means*
 have them *divided*; they prostitute both their *Re-*
ligion and *Devotion*, neither have they the *Bowels*
 of a *Mother*, who are so willing and sollicitous that
 a *Comprehensive Bill*, like a *decisive Sword* should
 sever their *Profession*, in order to make an *equal se-*
paration; and to in any wayes to *part stakes* with
 those that are of another *Perswasion*: True indeed;
 difference in opinion, should not breed difference in
 affection; neither doth it in the *Constitutions* of our
 Church, whilst we have a *Brotherly Compassion*

for those that are seduced; and do heartily pray, that God would bring into the way of truth all such as have erred, and are deceived: But, when Schism and Sedition once begin to pretend friendship with us; and offers to shake hands, without giving the Church any satisfaction for those sad Divisions which it hath already made; so far from confessing, or acknowledging what is past, that it begins to plead its Merits, that it has been so long quiet, and has done no more mischief, like that wicked Villain, who when he had set a Temple on fire, had the impudence to plead for himself, that his Judges would be pleased to consider, how many Temples he had left standing; I say, when once it comes to this, that Faction must go hand in hand with, nay, demand the right hand of fellowship of Discipline, Order, and Uniformity, farewell then the face of a Church in the midst of us; and I pray God that be not the consequence, upon such wicked Designs; should our Candlestick be removed, though our misery would be exceeding great, yet our sin not so heinous; as that now while it is fixed amongst us, the Taper burning in it, should be mangled, and divided: In the mean while, let us not deceive our selves, neither God, nor his Church, is to be mocked; they who would divide the seamless coat of Christ, are for a linsy-woolsey, party-coloured Service amongst us, what ever zeal they may pretend to Comprehension; that they would take in all parties, and make us so at Unity amongst our selves; certainly, their Design is nothing, but, that approaching to near, they might with the greater violence juggle others down, and so get up themselves, and ride; it is not so much a zeal for God, and for his glory, nor for the purity of the Reformed Religion,

as they would have us to believe; but it is, that they might ingross all respect, and applause to themselves, as if they on'y were left alone in the Kingdom, who do sincerely serve the Lord; they *zealously affect*, but *not well*; they would for a while *include* that so at an opportunity, they might altogether *exclude* you, or us, that is, *separate* you from us, and us from you; for in truth the whole Conspiracy is, that *you might affect them*; which is the

Fourth and Last Observable, wherein *zeal* is reprehensible; and that again, in relation to the *zealots themselves*, when they would set the Church on fire, to warm themselves by the flames of it, by gaining Disciples, not so much to their *Cause*, as to their *Party*; yea, chiefly in this, every *private zealot* may play a Game by himself alone, distinct from the rest of his Company; while they do many times *supplant* one another in gaining *Profelytes* to themselves, being exceeding *zealous*, that the People might affect them.

And this is the most remarkable *Criterion*, as well as the truest *impulsive cause* of a bad *zeal*: self-love, and desire of applause, together with an *eager affectation* of having many followers, will transport a man that is *Popular*, to many things that are not convenient; and this is a Temptation, to which the best of us all may be incident, without a great measure of humility and self-denial: But, when this *Spiritual Pride* doth puff up a particular sort of men, or in the same rank, one man against another, so that *Simon Magus*-like *Act. 8. 13.* There should be here and there one, and another, whose business it must be to bewitch the people

with their *Sorceries*, whilst each one gives himself out to be the onely *Power of God*, what is this? but an overweaning Zeal that the people might affect, and follow after them, from the least of them to the greatest. Nay, as I have already hinted, it is observable, that *seditions persons* do many times *supplant one another*, while some have a more winning, that is, *whining way*, to out act the rest, and are more crafty in stealing away the hearts of the unsettled and unstable multitude, more out of a love to their persons, than their own espoused Cause: and this is chiefly then visible, when the gap is made so wide by Division, that the entrance is open; though all hands were united in strength, to pull down the inclosure, yet every mans hand shall be against his Brother, who shall first go in, and take possession of the Field: It was the pious animadversions of our late glorious *Martyred King*, upon the mutual dissensions that happened amongst his enemies, when both himself and the *Ark*, was taken Captive, "That those contentions were but the
 " *struggling of Twins which before One Womb had*
 " *inclosed; the younger striving to prevail against the*
 " *elder; what one sort hunted after, the other sought*
 " *to catch for themselves; and hence the same Royal Pen gives us this remark; what a benefit their ac-*
 " *crued from Unity and Uniformity, "So impossible it*
 " *is, that the Lines should be drawn from the Centre,*
 " *and not to divide from each other so much the wi-*
 " *der, by how much the farther they go from the*
 " *point of Union: Brethren in iniquity are not long*
 " *friends; Herod and Pontius are onely reconciled*
 " *against Christ, when their interests come once to be*
 " *different, they will again divide, and be insolent*
 " *enemies; there being nothing harder then to keep*
 " *ill*

" *ill men long in one Mind*; they are loth to be eclipsed, or out-done in one common design; he that gets most of popular applause, is looked upon with an evil eye by the rest; whilst on the other side, they, who are the most expert in framing snares and gins to hold the *Vulgar Credulity*, by seemingly pious stratagems, do hug themselves in the conceit of their own ingenuity, above their fellows, and still they pretend nothing but *zeal and affection* to those with whom they converse, and all that they may keep the *Populacy* fast to themselves; *They would that the people should affect none but them.*

And thus I have done with the first part of the Text, which is the account given us of a *bad and a wicked zeal*, described to us from the object of it, when it is of *Persons*, not of *things*, of men and not their *graces*; and those either *Clergy*, *Laitie*, or persons in a more *mixed Relation*, a certain *Juncto*, or *Knot of acquaintance*, *they zealously affect you*: from the Subject of it, when the *affectors* are not *rightly qualified as to affection or intention*, & *καλῶς*; not well: from the nature of the *zeal* it self, when in its direct consequence it tends to a *Shisme*, or *Separation and Dis-union*; nay, though the pretence be *Comprehension*, yet the design is to *exclude you or us, separate us from you, and you from us*: And lastly, from the *zealots* themselves, when their design is to *warm themselves by the Church*, when it is *one fire*, to *gain Profelytes to their Party*, rather than to their *Cause*; *they would that you should affect them.*

Application.

That we be careful lest we be drawn into temptation and a snare; that we be not deceived by the *sight* of men, as if the Dice were to be set upon us, and we were to be *bestored* out of our Religion, as too too many are out of their estates, as it were by the *cogging of a Dye*; *εἰς τὴν παραγῆναι* that we beware of the subtilty of the old Serpent; and the craft of a new Generation of Vipers, who lie in wait to deceive; *οὐκ ἐστὶν μεθόψιν τῶν ἀνθρώπων* that we take heed of the *cunning wiles*, the curious arts and Methods, the industrious contrivances, the ingenious sophisms of error and sedition: By these two hints, we may both examine our selves, and be circumspect as to others; know a false Zeal, should either we be carried away with it; or we may discover it in any one else, should they seduce us by it; And they are these: Is not the Zeal pretended, the product of Passion more than Piety, the result of the Bodies Constitution, more then a *virtuous habit and frame of Mind*? and again, is not the Thing for which there is so much Zeal, more the Zealots interest, then his Devotion? *Is he not a more laborious slave to his worldly profit, than a diligent servant to his Gracious God*?

First, Is not the Zeal the product of Passion more then Piety, the result chiefly of the Bodies Constitution, rather then of a Virtuous habit and frame of Mind? that Zeal which is the consequence of mans temper is to be suspect for *choler*; as is moderation for *lukewarmness*, which proceeds from an *easy facil Disposition*; we are not to ascribe that

to Piety (says a late excellent pen) which a man owes to his Complexion, and think Religion makes him zealous, when it is his Constitution: Not, by the way, but that a Mans Natural Disposition may be Sanctified, and God may, and does make use of our *temper*s and *inclinations* in order to his service; yet, there is cause enough of suspicion, when the passions are not regulated, or (in the language of the Apostle, rather than the Philosopher) when we have not crucified the affections and the lusts: that zeal is not kindled by a coal from the Altar, in which iniquity is not done away; the lips are still unclean, when in other circumstances of life, there are the same heats, nothing but choler and anger, and that violent, and long continued, upon every little, or no occasion: They, whose hearts are a sacrifice of holy incense, a pure flame, a burnt-offering, a sweet smelling savour, acceptable unto God, cannot spare any of their heat upon outward provocations; they can pass by injuries unconcerned and be quiet; so God may have his honour intire, they value not their own; they have not given up their understanding to their spleen; love and charity is the Rule they walk by amongst men; and though many times they shew themselves concerned in the cause of God, yet it is not so much a fretful humour, running in their blood, as the overflowing and circulation of Grace from the heart: in a word, it is a zeal for Gods House, that it may stand, not a design to promote their *own house*, that it may be exalted higher which doth thus Consume them; and that is the

Second Note of distinction, whereby we may know, and beware of a *false Zeal*; Is not the thing, for which there is so much zeal, more the *Zealoss interest*,

terest, then his *Devotion*? is he not more a laborious slave to his worldly *Mammon*, then a diligent servant to his gracious God? And this is that which renders zeal, though for a good thing, it self to be bad: The Devil thought it a sufficient Plea against *Job*, that he did not serve God for nought; none was like *Job* for prosperity, which he knew to be the result of his Piety, God hedged him in on every side; no wonder, if none were like him in all the earth, for his integrity, one that feared God and eschewed evil: Had not they reason, think you, those who made Silver shrines for *Diana*, to set the whole City in an uproar, in the defence of their great Goddess, in so much that nothing else could be heard for two hours together, but this Out-cry, *Great is the Diana of the Ephesians*, whom not only *Ephesus*, but the whole world worshippeth? Many men have their Religion tied at their Purse-strings; and, be the thing good or bad, for which they contend, if it once comes to make for their profit, they are soon induced to espouse the quarrel, and they shall manage it with too much eagerness: But, true Zeal for God, and for his Glory is not of so low, and so sordid a principle, it doth not run in the veins of the earth, but it is a fire fetched from heaven, a beam, or a ray from the Sun of Righteousness.

To conclude; As we are to be watchful of others, that their *ignes fatui*, their new lights and strange fires, do not deceive us, and carry us out of our way, for they will lead us downward to the Chambers of Death; so we are to examine our selves, that we be not hurried away with our own impulse, that passion do not overmuch sway us, and interest blind us: Let us but make sure of these two, that the thing for which we are earnest, be in
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it self *just* and *good*; and that our own *intensions* and *designes* be *holy* and *pious*; that we have no sinister and by-respects, either to get a *name* in the world, or to make a *trade* of our *Religion*; more to *serve our selves* upon it, then our *God* by it; secure we but this, that the *thing* in it self, and the *heart* be *right*; and then, let our *Light* shine before men, that they may see it; yea, Let us thus be a spectacle to Angels and to men, whilst the one frowning, and the other rejoycing do behold our zeal for the Lord of Hosts; For, *It is good to be zealously affected always in a good thing*: which is the second General of the Text; the subject of the next Discourse, (to wit) the account given us of that *zeal* which is *good*.

The Second SERMON

Verse 18.

It is good to be zealously affected always in a good thing; and not onely when I am present with you.

THe Prophet *Elijah*, who was exceeding zealous for the glory of the God of *Israel*, upbraiding the people with their *luke-warmness* and *indifference* in religion, how they feared the Lord, but withall served other Gods, not altogether forsaking the worship of their Fathers, and yet admitting the abominations of the Heathen, amongst whom they lived, which were a snare unto them, resolved at last to put the whole business to an issue, *1 Kings 18. 21, 24.* He came unto all the people, and said, how long halt ye between two opinions? if the LORD be God, follow him; but if Baal, follow him: I, even I onely remain a Prophet of the LORD; but the Prophets of Baal are four hundred and fifty Men: And, as it he should have said, Let us institute a Sacrifice to our unknown God; let us see what Deity it is, which will have a regard unto his own oblation; Call ye upon the name of your God; and I will

will call upon the Name of the LORD; and the God that answereth by fire, let him be God: At which Determination, it is to be observed, that the Prophet, though upon this extraordinary occasion, would neither by an overhasty anticipation prevent, nor by a tedious delay let slip the *Publique, solemn opportunity* for, daily and ordinary Devotion; But, Verse 36. At the time of the offering of the evening Sacrifice, *Elijah the Prophet came near, and said, O Lord God of Abraham, of Isaac, and of Jacob, Let it be known this day, that thou art God in Israel.* Farther, it is remarkable, that the Fire, which at this time came from heaven, was not a sudden Flash of Lightning, which, for the present, struck terrour and amazement into the Spectators, and instantly disappeared; no, neither was it a Fire that did Consume the Sacrifice, and no more; but the effect of it was a whole burnt-offering, nor the wood onely, but the very Stones, and the Dust were consumed, and it licked up all the water that was in the Trench; And the result of all was, that when all the People saw it, in most humble acts of adoration, they fell on ther faces and Worshipped, and the Voice of the People at that time, was the Voice of God, and they said, *The LORD he is God, the LORD he is God.*

Blessed be our God, that the Prophet *Elijah* is not left alone; a double portion of his Spirit, though it be a Spirit of Burning, doth rest upon the *Prorhets*, and the *Sons of Prophets*, even to this day; let the *Sons of Belial* be Four hundred and fifty men twice told, and all resolved into a grand Committee about Religion, we need not fear; with *Elisha's* Servant, let us lift up our eyes to the *Hills* whence cometh our help, and we shall see, that those who
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are with us, are more than those that are with them, even the *Mount of God* full of *Horses*, of *fire*, and *Chariots of fire*, round about the *Priests* of the most High God ; It is the *glory* of the God of *Israel*, in the midst of us, and about that *Glory*, an *everlasting Defence* ; like the Prophet *Elijah* we put the cause of God, and of his service to this issue ; why should we halt between two opinions ? it is a *broken*, not a *divided* heart, which God accepts ; The God that *answereth by Fire*, let him be God ; yet such a *Fire*, as spends it self upon a proper *Sacrifice*, neither the *Fire strange*, nor the *Oblation unusual* ; but a *Fire* upon such a *sacrifice*, in which, all the *Tribes of Israel* are concerned, and that is, the *daily Ministration* which is to be solemnized at the set and appointed times of the *Morning*, and of the *Evening Oblation* : Such a *Fire* too, as is not of a sudden appearance, or a short continuance, which spends it self in a *Blaze*, and goes out in a *smoak* ; but a *Fire* to consume both the *Sacrifice* and the *Altar* too, yea, though it be of *stone* ; I mean, those heavenly, *seraphical Devotions*, and the *Pious heart*, though once an *heart of stone*, from whence they ascend ; a *Fire* to consume the *Dust*, and to lick up the *Water* ; the *dust* of the *Earth* is in this regard, worse than *stubble*, not to be seen, buried in its own embers ; neither can the *water* any longer find a place, all filthy *humours*, and noisome *Corruptions* are done away, and there is nothing but a pure bright *flame* of love, which many *waters* cannot quench : Such as these are the *Zealous Ardours* for a *settled Religion*, and the *kind fervors* in the due *Celebrations* of a *solemn Devotion* ; which, while the ignorant and unlearned, many *unstable People* have more diligently observed, they have

have been *convinced* of all, *judged* of all, the very secrets of their hearts have been made manifest, and falling upon their *Faces*, they have *Worshipped* God, reporting *God to be in those solemnities*, of a Truth : surely such a *zeal* as this, which doth thus contend for the way of Godliness, is not like the *mad frenzy* of the Priests of *Baal*, which shews it self only in up-roars and in tumults, whilst in the fray, they fall foul one upon another, *cutting themselves* with *Knives* and *Lances*, till the *blood gush out upon them* ; these are the *heats* of Brethren in iniquity, a friendship, turned to the worst of hatred, till amongst them many times *blood touch blood*, whereas that *zeal* which concerns it self for God, and for his Glory, is the *peaceable fruit* of *Righteousness* : it is a *coal* brought by the Ministration of *Cherubims*, and *Seraphims*, those *Spirits* that are a *flame of Fire*, with which, both mouth and lips being touched, all sin is purged away ; and the *zeal*, because Permanent and Constant, is therefore *Good* :---*Good*, a word that speaks all perfection, as much as *finite Beings* are capable of ; it is what the *B. Apostle* recommends to the *Galatians* in the Text, after he had given them an account, in the *verse preceding*, of the *Temper* of their *Seducers*, a description of their *wicked Zeal*, to pervert them from the *Faith* ; he would not have the *Galatians* in the last to abate any thing of their *Christian Fervours* for God, and for his Truth ; It is *God that answereth by fire*, in them, against their opposers and Gainsayers ; and therefore let him be God, this fire, let it be preserved alive, yea though *St. Paul* be absent from them ; For it is good to be *zealously affected* alwaies in a good thing ; and not only when I, who have authority and a jurisdiction over you, am present with you ;
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but out of love to the thing it self, when in my care of the other Churches, I have occasion to withdraw, and to be absent from you.

In the words; which are the commendation of a *Pious* and a *holy Zeal*, we have these two Parts; as I have before mentioned.

1. *Approbatio ipsa*; The Approbation it self; *Καλὸν δὲ τὸ ζήλῳσαι*. It is good to be zealous.

2ly. *Ratio Approbandi*; The reason of this Approbation; which is *Three-fold*.

First, *Ab Objecto*; From the Object of it; *εἰ τῷ καλῷ*. it must be in a good thing.

Secondly, *Ab Habitu*; From the Habit, which must be as unlimited, as the Object is universally good; *πάντοτε* it must be always.

Thirdly, *Ab Occasione*; From the Occasion of expressing it; *μὴ μόνον ἐν τῷ παρόντι μὲν*. Not only when I, your Apostle, am present with you.

First, The scope of the Text, being such a Zeal commended to us, as is it self a *Moderation*, that is, a *Medium* between *luke-warm indifference*, and *hot-headed Phrenzy*; in the general it is laid down, as the *Foundation* of all, That it is good to be Zealous.----- Zeal is many times the Product of a true Repentance, 2 Cor. 7. 11. In that ye sorrow-
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ed after a godly sort, what carefulness it wrought in you? yea, what Zeal? certainly then, it is not alwayes it self to be repented of; nay, it was the Command of him, who sat in the midst of the Seven Golden Candlesticks, whose eyes were as a flame of Fire, and his feet like unto fine Brasse, as if they burned in a furnace, unto the Church of *Laodicea*, that Church which was neither hot nor cold *Rev. 3. 19.* ζήλωσον ἔν καὶ μετανόησον be thou zealous, and Repent. Zeal is like the Element to which it is often compared, a good Servant, though a bad Master, a Good Servant, when in subjection to, & in subordination with, that obedience, which we are to pay unto our God, ζήωμεν τῷ πνεύματι. When we are fervent in Spirit, serving the Lord; but a Bad Master, when it rules, not only in us, but over us, transporting us so much, that we forget, either our Duty to God, or our Charity to our Brother.

As bad as some may esteem of Zeal, who, care not to put themselves to over-much trouble for God, and for his service, who consult their own ease, and quiet so much, that they are not solicitous what becomes of the outward Professions, the publick attestations of Holiness and Piety; who, are for doing their own business, but nothing else; let the World go how it will, they are not concerned, so they may be permitted a lazy retiredness, and unusefull privacy; yet, zeal is Good, when it walks abroad to be seen of men; when it is not a candle under a bushel, but on the house top; or set upon a hill, the holy hill of *Sion*, that all the Passengers may behold it, and be directed by it; it is transcendently Good, and that in the three common acceptions of Goodness; ---jucundum, honestum, & utile: it is a pleasant Good; it is honest,

but out of love to the thing it self, when in my care of the other Churches, I have occasion to withdraw, and to be absent from you.

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ness, and of good report ; it is every way profitable.

First, *Zeal is Good*, that is, it is *bonum jucundum* it is a *pleasant good* ; though it be the exerting of our passions, there is great complacency and satisfaction in it ; whilst we are musing, the *Fire* burns, and we have no rest, till at last we speak with our tongues, the result of it is great peace to a mans Conscience, when at any time he supposes that he has disburdened his Soul in the cause of God ; it is a comfortable reflection upon a spiritual and a holy magnanimity, when a man is satisfied with himself, that he is not afraid or ashamed to speak and write his mind, and to act according to an honest Principle, maugre all opposition and discouragement ; when it is rightly qualified, it is an excellent pre-requisite, disposing a man to be a resolute Confessour, or a joyful Martyr, it fits a man to suffer with great joy and gladness the spoiling of his goods, the loss of his life, any thing rather than make shipwrack of his faith, and of a good Conscience : It is not requisite therefore, that a *true zealot* should be an *ill-natured* person, one that is contented with any thing rather than his present state and condition of life ; it is not like the peevishness of *Jobs* wife, upbraiding its self with its own integrity, as if we had served our God for nought, and washed our hands in innocency to no purpose, therefore upon every little and light affliction we must presently curse God and die ; neither is it like the fretting and fuming of *Jonas*, displeased because God is gracious, because the sentence of judgment against the evil works of the sons of men is not executed speedily, therefore *Jonas* thinks that he does well to be angry, even unto death ; No, there are the comforts of life in
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the heats of a holy zeal, and that life is the light of God. Nay, further yet, This *Supererogating* grace (I want a name for it, it is something more then Love, the *surplusage* of it, not by it self a *distinct* virtue; for once therefore allow me the expression) I say, this *Supererogating* grace is not onely a pleasant good, that is, warmth and refreshment, Peace that passeth all understanding to the pious soul where it is seated; but it is likewise comfort and encouragement unto others how many have taken fire at such heats as these? to see a Martyr die with courage and resolution, was the great inducement for others chearfully to embrace the same flames; the *Phoenix* providing for its *succession*, whilst it burns it self at the rays of the Sun, is but one single embleme of this, if any such instance can be given; whilst in the *Primitive Persecutions* the Piles of Wood were made high, and the flames reached up to heaven, by the sweet influences of the Sun of Righteousness upon the sacred dust of Martyrdom, there was a strange unaccountable *prolifick* virtue. *Sanguis Martyrum semen Ecclesia*, Christianity did receive as it were a new-birth, sent forth into the world a numerous off-spring, too great to be incountred with; in the meantime the slaughtered witnesses for the Faith of Christ, did as it were anticipate their own *Resurrection*, living again in the pious conversation of such, who taking advantage of their stout behaviour unto Death did embrace the Faith of him who is the Lord of Life. And after all this, true zeal is not onely upon such extraordinary occasions, an *incouragement* unto others; but, even in the ordinary Occurrences of humane life, it has many times the like influence upon such as have the least overtures after holiness and piety; as the back-

sliding of many *eminent professors*, from the paths of Truth and holiness, has been the sad occasion that others have totally fallen away; so, the observance of those who have passed through a fiery trial of affliction, who daily are acquainted with little else but unkind surmises and hard speeches, who are the mark, that every one shoots at, because they are more righteous than their neighbours, they are indeed the lights of the world, held forth at noon day, exposed to the blait of every foul mouth, to the scoff and derision of all that are round about them; yet, I say, closely to observe such persons as these, how piously they walk with God, how humbly they converse with men; not being froward against others, onely keeping themselves close up to the rules of their Duty, and the strictness of a holy life; it cannot but inkindle some good wishes in the worst of those that hate and revile them, inso-much, that the most *Atheistical* persons, when they are serious, will reflect upon themselves, and say, Oh! *That we were in such a mans condition!* Religion shall never want Profelytes, for such mens sakes as these, for strange is the influence which a *Holy Zeal* has upon the Lives of men; it being not only *bonum jucundum*, a pleasant good, that is, contentation and satisfaction to a mans self; but comfort and encouragement unto others; for in the

Second Place, *Zeal is good*, --- *Bonum est Honestum*; it is *honest* in the sight of all men, it is lovely and of good report, it is the usual Character that we give of a zealous person, Poor man he is concerned for that which he can never help, the world will be bad, do what he can; yet doubtless *he himself is a very honest, and a well meaning person*: and truly so he is, as he is not over-sollicitous of being counted *singular*, or,

as the prophane phrase it, *over-righteous*, more *nice* then *wise*, so neither is he in the least *cenforious* of others: the faith which he has, he keeps it to himself; neither will he disturb another mans liberty, by his own conscience; he is contented with this private satisfaction, that he doth not in the least condemn himself in that which he alloweth, and since he hath tied himself up to the strict performance of some certain rules of duty, he desires to be excused, that he cannot dispence with himself; he makes himself no Judge of another mans liberty; Only, you must bear with him, if you find him not a little *concerned*, when he cannot have the same liberty which others take, in that which is worse, and be permitted an undisturbed Piety; when they, who either have not the leisure, or the will, to be religious, want ordinary civility, and will not forbear their taunting reproaches and their ungodly scoffing at the strictness of a well-ordered Conversation: when he finds his *Devotion* nick-named for *superstition*, and the *periodical* revolution of his *Canonical hours*, to be branded with the title of a *Mechanical Sanctity*: It is not absurd surely, but acceptable in the sight of God, and commendable before all good men, to reckon upon *Months, Weeks, Days* and *Hours*, wherein to serve our good more strictly and closely than at other times; and to be as well acquainted with these *seasons*, for religious performances, to know these *stations* for a *holy Devotion*, as well as the *Sun* it self knows his own *going down*; for, since acts of *Religion* must be done at some time or other, or in one posture or other, so long as we are in the body, why not rather in *such a posture*, and at *such a time*; which *Holy Church* has *consecrated* and *com-*

manded? at such a time, in which we may hope there are other Christian people putting up the same petitions, and so the Devotion being united, is the more prevalent? (I refer to the *Canonical* hours of prayer every day:) and yet since all have not leisure, and in some cases God will have mercy rather than sacrifice, he that is piously and *Devoutly* zealous, as he hath no evil thoughts upon the *Omissions* of his Brother; so he could wish that his Brother would forbear *evil speaking*, and *slandering* his *strict performances*; since surely he walks by a rule, the Churches practice at least is his *prescription*, without censuring therefore he blesses God, for the opportunities he hath of Dedicating himself unto his service, that God hath put into his hand a price, and given him a heart to use it.---I speak this the rather, because of late, *Devotion* has been obliquely accused, as if it rendred men *crabbed* and *censorious*: --- “ *Men of Devotion* (says one amongst us,) *when they have once formed in themselves a perfect modell of the will of God, and have long confirmed their mind, by a continual thinking upon it,* “ *are apt to condemn all others, that agree not with them in some particulars*: This accusation is cunningly and closely laid; First, as if the model for devotion were of private conception; [after they have formed to themselves a perfect model of the will of God] No such matter, it is well known, that the *Devotion* thus struck at, is of more universal practice, it is the *Devotion* of such, who, according to. that way which some count *superstition*, and a *mechanical Religion*, worship the God of their Fathers: and then, they who addict themselves to such a Devotion, *are apt to condemn those that agree not with them in some particulars*; no such matter neither,

ther, it is not upon every little piccadilloe that the stomach liseth, it is not here or there a *particular thing* which causeth these eager grudgings; but, holy Zeal thinks it self concerned, when *things* in their direct consequences, all together tend to the exploding of *Primitive* and of *pure* Religion; when the strictness of all *Discipline* and *Order* is become a by-word and a Proverb, the reproach of such who watch their opportunity totally to cast off the Yoke, who care not much to be contained within the limits of their Duty, the *Boundaries* that are set them for a holy life, in an exact obedience to government, both sacred and civil; however, that zeal, which is not only for, but according unto *Godliness*, is no enemy unto *Charity*, it beareth all things, and it believeth all things; till it find it self to be miserably deceived; and then, zeal being provoked to shew it self, is honest still, just and upright in the sight of God and Man; it rejoyceth not in iniquity, but persisteth in the truth, exhibiting it self chiefly in vertuous and holy Actions, spending it self upon the ingenuous arts and contrivances of love, that so it may be *Profitable* unto all; which is the

Third Thing, In which Zeal manifests its self as Good; it is *Bonum Utile*, a most profitable good; it is profitable for example and imitation; like the Holy Scriptures, the Rule by which it acts, it is profitable for correction and reproof, and for instruction in righteousness. who will ever take that man for his pattern, who is unconstant to himself, he is shrewdly to be suspected for a double-minded man, who is unstable in his ways: But he that sets himself against all opposition to persevere in the way of truth, who hath made his face like a flint (in the

Prophet's phrase) neither, *will he be ashamed*, one that will not give himself the least ease or relaxation from the performance of that which he has learnt to be his Duty, one that has no Latitude, as to those things in which, both *Law* and *Conscience* do oblige him, such a one is a successful example of courage and constancy unto others, that they do not fall away from their own steadfastness: whilst *Daniel* prays in *Babylon*, with his window open to *Jerusalem*, notwithstanding the danger he was in for so doing, though the Children of the Captivity were in a strange Land, yet having so good a president, they could not but think of the songs of *Sion*. Some are like the Fish *Polipus* of the colour of the Rock, unto which they cleave, and because so, they are in the common Proverb, *neither good fish nor flesh*; they tell us, that we must comply with present circumstances, it is disputable, whether God does, and it's certain, Man does not, know future contingencies, and whatsoever they be, by a fatal necessity we must yield to them; the God of Nature does not command, that we should make our lives a snare to our selves, a *prudential un-vexatious obedience*, is all that he requires, and this is to be perfect, as our Father which is in Heaven is perfect: This indeed were good Divinity, were a *Politician* the De. of the Chair; but, how it will consist with the plain and simple Dictates of Christianity, we want a *Machiavel*, or his soul, by an unheard of *Metempsychosis* actuating a *Leviathan*, one who resolves all morality either into positive Laws, or into present local, though contingent circumstances, to determine the controversy; But, a resolved generous Soul, is not of so temporary a Spirit, his zeal is profitable unto others, because good in it self; every

very way, and at all times *good*;---*good*, because it is *pleasant*, even the peace of God unto the *pious* soul; and *good*, because it is *honest*, it thinks no evil, but rejoiceth in the truth; and *good*, because it is a *steddy example of holiness*, of *purity*, and *constancy* unto others, without being puffed up in prosperity, terrified in adversity; It remains therefore that this *Apostolical Approbation* have both an honorable mention, and an hearty entertainment, Καλὸν δὲ το ζήλῆσαι. *It is good to be zealous.* And so I proceed to the

Second part of the Text, *Ratio Approbandi*;
The Reason of this *Approbation*: and that,

First, Taken from the *Object*: ἐν τῷ καλῷ
It must be in a good thing.

In qualifying and distinguishing the *Passions*, by their *Objects*, some are *good* when their *Objects* are *bad*, such is *anger* and *hatred*, which are only then *good*, when they are vented against *Sin*, *Be ye angry and sin not*; some are *Bad*, when their *Objects* are but *seemingly good*, such is *Love* and *Desire*, for it is possible, and we find it often, by sad experience, that we do affect that, which is in it self really *evil*, only, because it presents it self to us *sub specie Boni jucundi*, under the specious pretence of a *pleasurable Good*: But, after all this, *zeal* is a kind of more *mixed* *Passion*, in reference to its *Object*; take it for *envy*, when it is *bad*, when the *Object* is *Good*, it is like the unhappy *Locusts*, that cannot endure to see a *green Leaf* on the *Trees*; take it for *imitation*, or *emulation*, only when the *Object*
is

is Good, is that Good also, *bonum est ut invidiamini in bonis rebus semper* ; Vars. Syr. It is Good, either that you should be *envied at* by others, or that you should have some *kind strivings* amongst your selves concerning things that are Good ; there is a *pious* kind of *envy*, a holy *zeal* and *emulation*, when we do *strive*, and *provoke* one another in love unto *Good Works*,

To be a little more close and particular ; *Zeal* is good in relation unto a good Object, upon these three accounts :

1. Because it is there *directed* by a good rule, the Word of God :
- 2ly. *Managed* upon a good Matter, which bears a due proportion to that Rule :
- 3ly. *Guided* by a good intention ; not being *over-byassed*, or *over-balanced* by any *sinister*, and *by-respects* :-----A word or two of each of these.

First, *Zeal* is good in relation to the Object, if it be directed by a good Rule, the Word of God. The truly pious Zealot in all his *heats* and *ardors* for the cause of God, is to be very careful, lest he should in any wise, transgress that Rule of *Righteousness* which is prescribed to him, as the revealed Will of that Master, to whom he serves : though *Jehu* drove furiously, yet, he was not to be blamed, when he had this fixed resolution, *That there should fall unto the earth nothing of the word of the Lord, which the Lord had spoken* : There is a thing which is called,

called, a *sure Word of Prophecy*, to which, we shall do well that we take heed in meekness and in fear, that we do not in the *least* prevent the impulse 'of the *Holy Ghost* within us, moving us to do that which is contrary to the dictates of the *Spirit*, either *speaking* in his *Word*, ruling in the *sanctions* and *determinations* of the *Church*; They then, who talk big words of an *illumination*, or a *Light within them*, and yet regard not the *Law of God*, which should be a *Light* unto their feet, and a *Lantern* unto their paths, whilst they offer up strange fire to the Lord, they, and their *Sacrifices* are abhorred, and God seems, thus to speak to them in the *Language* of his *Prophet*, *Isaiah* 50. 11. *All you that kindle a fire, that compass your selves about with sparks, walk you in the light of your fire, and in the sparks which you have kindled; this shall you have of my hand, you shall lie down in sorrow.* Would we examine and try our own, or the *spirits* of others, whether they be of God, or no? the *Word of the Lord* is sharp, and piercing, it divides betwixt the marrow and the bones, it searcheth out the depths, and secrets of the heart: That fire cannot be a flame of holy incense to consume the *Sacrifice*, and to render it acceptable, which has no regard to the *Holy Oracle of God*.

Here that *zeal* is reproveable, which spends it self, either in *decrying* the sacred *Scriptures*, as *useless*; or, in *perverting* the *Scriptures*, making them, of *private interpretation*, to speak what they never intended, such who wrest them to their own destruction.

First, They that decry the *Scriptures* as *useless*, since we are now not to be directed by a line, or by precept,

precept, but we are all to be taught of God; of this sort are they who think themselves above Ordinances, waiting only for some secret instincts, some impetuous raptures, to carry them they know not whither, to do they know not what; such, who have laid aside the first Principles of Godliness, they are not to be dealt with; you shall never argue them into a better temper, so long as this melancholy dumpish humour doth transport them, they have this still for a refuge, that they are *not free to hear, or to answer you*: But, as for our selves, that we be not led away by the error of these wicked men, it may be urged, (and I cannot urge it too often, the *Articles of our Creed* into which we were baptized) that as in our *Profession*, we do believe the *Holy Ghost*, to be the *Lord and giver of Life*, and so a spirit of *illumination* unto the Sons of Men; so we do believe, that he, the same *Spirit*, spake by the *Prophets*, He, the same *Spirit*, does assist in the *Communion of Saints*, and therefore we are not to neglect the assembling of our selves together, as the manner of some is.

Secondly, As for that other sort, who have made themselves the only perpetual *Diktators* in Religion, whose *humour* is the only *Light* they have for the *interpretation* of the *Scripture*, who make the *Scripture* to be of a *private interpretation*, speaking what it never intended, who have, against the continued practices of Christianity in all ages, found out a new clew of thread to extricate themselves and others out of some Labyrinths of controverlie of their own devising, and do thus betray the simple and ignorant into not onely foolish, but dangerous errors, these men act as if they had forgot those

Scriptures

Scriptures which they pretend for to interpret, those that tell us, that the *Spirits of the Prophets must be subject to the Prophets*, especially when they are met together in a *holy Communion*: They who would take heed to a *sure word of Prophecie*, must know this first of all; 2 *Pet.* 1. 20. *That no Prophecies of Scripture are of private interpretation*; τῆς ἰδίᾳς ἐν τῆς ἰδίᾳς ἐπιλύσεως that is of a mans conceited, enthusiastical, and sudden explication; καὶ ἰδίᾳς ἐπέλυς *St. Mar.* 4. 34. It was the onely prerogative of Christ himself, when he was alone, for to interpret; but as to us, the word of Prophecie is not thus, διὰ θελήματος ἀνθρώπου by the will of man, we must take in along with us, ἀναλογίᾳ τῆς πίστεως the *Analogy of our Common Faith*, and the sacred authority of the *Catholick Church*, as knowing that whatsoever seemed good unto the Holy Ghost, as it is revealed in the word, seemed good likewise to the same Spirit, as it is explained by the Church, and proposed to those who will receive the truth in the love of it, to be matter for their Faith: wherefore the *Scripture* hath said, I mean *St. Paul*, in whole writings there are δυσνόητα *Some things hard to be understood*, which the *Pride and Tyranny* of the *Church of Rome*, on the one hand, and the unstable peevishness of our *Classical Brethren* from their *Consistory* on the other, have wrested two contrary ways, yet between them both, the word of God abideth sure, to wit, that *Scripture*, which refers us to an *Interpreter* for all the rest, 1 *Tim.* 3. 15. *The Church of the Living God* (in all things necessary to salvation, as the words following do imply) is the onely pillar and ground of truth; and then he adds the *fundamental articles of our Christian faith*, without controversie great is the mystery of Godliness,
God

God was manifest in the flesh, justified in the Spirit, seen of Angels, &c. That *Zeal* then is truly commendable, just, holy and good, which is a *Zeal according to the Scriptures*, a contention for the Faith of God, in them revealed, as they are by the Church delivered to the Saints, which, whilst it doth confess the *Holy Ghost* to rule in the hearts of all *Believers*, does not too hastily pass over the two next Articles of our *Christian Faith*, in which we also do believe a *Holy Catholick Church*, and in the *Unity* of that Church, do joyn with the *Communion of Saints*; such a *Zeal* as this is good, that is, guided by a good rule, by the word of God, as it is proposed and laid open by the Church to be a perfect Canon, an exact prescription to tell us what ought to be our Faith, and to guide us in our manners, in all holy Conversation and Godliness.

Secondly, *Zeal* is good, in Relation to the Object of it, if it be managed upon a good matter, ἐπὶ καλῷ upon a good thing, which bears its due proportion to that rule: This is that which St. Paul tells us, is the result of the *Grace of God*, bringing salvation, and appearing unto all, Tit. 2. 14. In that, our Saviour gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works; The people are then peculiar, and the zeal is singular, when, by the blood of Christ, we are cleansed from all iniquity, so that our works are good. Having once submitted our selves to the obedience of Faith, and publicly owned it, in the Unity of the Church, every man has so far a Judgment of private Discretion (and possibly not in many cases besides) as to examine his own Actions by that Rule of Righte-
ous-

ousness which he hath recieved, and the restitution of which he must not in the least dispute. *Saul* forgot himself and God also, when, in his zeal for the children of *Israel* and *Judah*, he slew the *Gibeonites*, 2 Sam. 21. 2. *These Gibeonites, though but hewers of wood and drawers of water in the sanctuary, were to be preserved because of the Oath of God, Joshua* 9. 3, 17. They, who were for extirpating, root and branch amongst us, though they had formerly given up their names to God, and to his Church, in their Promissory Subscriptions, that they would conform to, and not endeavour the alteration of the Religion established; and yet after all this, in their zeal unto the people, did lift up their hands to the most high God, in a most wicked and seditious Covenant (though by Oath they were obliged to a Canonical Obedience,) that they would not onely destroy the *hewers of wood, and the drawers of water* from amongst us, but sacrilegiously take away both wood and water from the sanctuary, leaving us nothing, but a strange fire that would have consumed every thing that was sacred from the midst of us; These men were like *Saul* of old, of a most bloody house; O my soul, come not thou into their secret, unto their Assembly let me not be united! Cursed be their anger for it was fierce, and their wrath for it was cruel; in their anger they slew a Man, a Man that was worth ten thousands of men! nay two Men, unto which the Ages before did never shew the like, *Moses* and *Aaron* fell both under the same stroke; in their self-will they digged down a wall, broke through all inclosures to lay our *Sion* waste, and for these sins unrepented of, and still persisted in, has not our *Jerusalem* been made a heap of Stones? But blessed be our God, who raised up

Jacob

Jacob when he was small, and have we not seen with our eyes, the reward of rebellious sinners? *God hath scattered them in Jacob, they are at this day divided in Israel*; thus their sin of Division and Separation is the worst of judgments, from Gods permission, upon them, whilst their hearts are hardened through their *Disobedience* and *Unbelief*; These are not like *David*, men after Gods own heart, the Zeal of Gods house devoured him, yea. and the Son of *David*, when he twice whip'd the the Buyers and Sellers out of the Temple; but their Zeal has been to consume the house of God, either to brake down the carved work thereof, with Axes and Hammers, to destroy all the Synagogues of God in the Land; or to prophane those, they leave standing, some evil Angel or other appointed to hover over the Mercies Seat, the Houses of Prayer, made so many Dens of Thieves; in a word, these are like *Saul* in the New Testament, before his conversion, *Philip. 3. As concerning zeal, persecuting the Church*; not like *St. Paul* having embraced the Faith of Christ, *Zealous toward God, in that which is good, herein always exercising himself to have a conscience void of offence toward God, and toward all men*: --- That in this Digression, whither our unreasonable *Zealots*, as evil workers, have carried me, I may not loose the scope of my Text, These seditious *Gnosticks* who disturbed the Peace of the Church, by obtruding upon the Disciples *Mosaical rigours*, and so bewitching these foolish *Galatians* from the stedfastness of their obedience, (both Schism and Rebellion are as the sin of witchcraft) had a Zeal for God, *St. Paul* bears them witness, but it was not according to knowledge; or if they had, (as their very compellation signifies nothing less then

then *Science*, yet it was falsly so called) the understanding of all mysteries, and of all knowledge, neither was their Zeal mistaken or blind; so much the worse, for it was not according to *Godliness*; since they were not careful to square their actions by that Rule of obedience, which they did profess; *They were zealously affected, but not well*: But on the contrary, while St. Paul fights, it is the *good fight of Faith*, does he contend earnestly? It is for the word of truth which he had received for, and delivered to them according to the Scriptures; while he does withstand the adversaries to the face, it is not his forward zeal, or his pious eagerness, but their *back-sliding*, their *frowardness* and *peevishness*, their *Dissimulation* and *Hypocrisie* was to be blamed; for this he had secured in the first place, that the *thing* for which he contended was just and good; and this he was assured of to the last, that having no *sinister*, or by *designs*, it was good to be always zealously affected; which is the

Third, and last Thing, In which zeal is good; in relation to the *Object*, when it is rightly qualified and stated, directed to a good end; because where there is such a pious care that the thing contended for be good, there likewise we do charitably believe that the zeal is guided by a *good intention*, not being *over-byassed* or *over-ballanced*, by any *sinister* or *by-respects*. The *Pious Zealot* is many times counted *singular*; this may be a more charitable reason for the compellation, then is usually urged, He is indeed *singular*, that is, he is neither *double-tongued*, nor *double-minded*, the preparations of his heart are from the Lord. Some mens Zeal is not from an inward principle of Conscience, but

some outward reason or motive to incite them, (as was hinted in the close of the former Discourse) either the thing for which they are so *zealous*, makes for their *interest*, or else they will make it so, while their design is to *get a name*, and to appear some-Body in the world; or as bad, nay worse then both these, because it comprehends them both, a *sordid* and an *unworthy compliance*, for there is a kind of *zeal in luke-warmness* it self, a *Complemental congenial Religion*, in suiting our selves to the company with whom we converse, changing faces with every one we meet, is an hypocritical principle by which too too many act and walk amongst us: These are they who would fain have every ones *good word*, care not much to venture their credit, to be *evil spoken* of in the cause of Piety, they are altogether for a *good*, they cannot go thorow a *bad report*: and it is observable, that such persons who do thus *ambire famam*, court every ones applause, seldom speak well of any, but those with whom at present they are conversing, their Detraction is as notorious as their flattery, and be it for their advantage to steal into the heart, to win upon the affections of some leading men, of whatsoever Perswasion, they are as good at their *Satyricks* as at *Panegyricks*, they are furnished at all adventures, and can as smartly declaim against, as possibly not long before to another company they did ingeniously commend the same thing: And sad it is, but too notoriously apparent, that such a humour as this doth transport many men in *Religion* it self, who, because of advantage, can have Schism and Faction; in admiration, Men who have as different Behaviours, as they have Habits, suiting themselves to the untowardness of those with whom they have

to do, rather than to the strictness of that profession to which they are obliged by all the ties imaginable; these can urge the severity and Letter of a Law, though it be for Uniformity, strain it contrary to its meaning, against any that will not comply with them in their *luke-warmness*, that so they may have the less disturbance in the promotion and strengthening of *schism and sedition*; This is their keeping *wind-ward of the Law*; It is but their moderation to deviate from an established Rule, *pro hie & nunc*, according to time and place to sute themselves to the humours of their people, for without a little *Diffimulation*, their could be neither Living nor Livelinood. But certainly, God has no need of such mens Hypocrisie to Manifest his Glory, nor the Church of their *Diffimulation* to preserve its peace: He that is a *Friend to all Religions*, or to all *perswasions* in Religion, so far, that according to the *circumstances of his life*, he can ingage in, or defend any of them, is in truth of no *Religion* at all; he is ready to Apostatize with *Julian*, and should there arise an *eleventh Persecution* against Christianity, he is never like to be either a *Resolute Confessor* for the truth he has own'd, or a Faithful Martyr for the Faith into which he was baptized; but this will be his *sad Conversion*, quite contrary to the blessed alteration which was in *St. Paul*, Is not this he that preached Christ? but now he destroys all those who call upon that name, delivering them up to bonds and imprisonment, even to death it self: God grant that we may never know such times, as will put these men to their tryal; and he preserve and continue his Church in Unity and Uniformity amongst us, that it never stand in need of them to be Champions for its Faith or Discipline; But whi-

ther such an eager industrious *solicitude* of being indifferent, of appearing *all things to all men*, wresting *St. Pauls* practice, as bad as they have done his writings, out of a desire not to gain Profelytes, but credit and profit to themselves; I say, whether such a *zealous, studious luke-warmness* in things sacred and holy, is not in the direct consequence of it a pre-requisite disposing a man to turn Jew Turk Pagan, Infidel, any thing? does not in the formal notion of it promote *Atheisme*, both in *practice* and *speculation*? I leave this to the Disputers of this World, to the curious speculative heads of our times, seriously and soberly to consider. But as for us, let us be careful of a *Temporary Faith*; of a *Religion*, ours in the *profession* of it, only because suited to the *Climate* we live in, and the *air* we breath in, to the *popular breath* we daily suck, to the *soil* of the *Countrey*, to the *humours* of *Multitude*: Let us be stedfast in our holy Profession, persevere in the way of Godliness, as knowing, that *Pure Religion* is to keep our selves unspotted from the World; it is Heaven-born, God on high is Worshipped, and man on Earth is saved, in the celebration of it; this being our Assurance, that we are accepted, and a comfortable satisfaction to us, that our *zeal* is rightly qualified, when in the integrity of our hearts and the uprightness of our soul, it is as *permanent*, as it is *passionate*; it is the same *continued flame*, bright and pure to the last, bending it self one way, tending upwards; though it be fire, it is not seated beneath the concave of the *Moon*, I mean, spent upon sublunary, changing, perishing *Designes*; but it is cherished by, influenced upon, and clothed with the *Sun of Righteousness*, and the reward of its *Constancy*, shall be *Everlasting Felicity*, for him who

is

is thus piously *zealous* unto Death, there is laid up a Crown of Life: And so I pass to the

2. Reason of this *Apostolical approbation*; and that Taken from the *habit*; Πάρεσι. It must be *always*.

And here, (as in the *Application* of the first *Discourse* was mentioned) we must be careful, that we distinguish the *habit* of *zeal* from the *constitution* of the *Body*, whether it be not the overflowing of the Gall, rather than the result of Grace from the heart? True indeed, being called unto Grace and Holiness, whatsoever were our passions before, they are *Crucified* now with Christ in *mortification*, and with him they are *risen again*, and *sanctified* unto his service, and so our *zeal* may at the same time, be in some sort the *natural temper* of our *Bodies*, and the pious *frame* of our *Minds*; but then, in other circumstances of life, our *zeal* for Charity must *always* take place of *Passion*, neither must the *Sun* at any time set, *somnum nec rixa facit*; nor are the shadows of the night to be spread over our wrath, So then, be our *Constitution* what it will, if in the *personal occurrences* of our lives, our *Moderation* be known unto all men, our *zeal* for God, and Religion, because *perpetually* the same, is therefore *Good*.

Πάρεσι it must be *Always*.

Thunder does root up Foundations, the effects of it are as dreadful, as the noise is terrible; but then the *Lightning* which doth accompany it, is *momentary*, it is but a sudden flash, and we see it again

no more : There is a *Mad zeal*, or a *Phrenzy* rather ; like *Thunder*, it pretends, that it will clear the air, when it makes the earth to tremble, nothing but Desolation, and overturning where-ever the *Bolt* lights, it makes havock of all before it, be it never so pleasant or desireable ; but the *Lightning transcient*, the promising overtures are but some sudden glances, which have more of terror and amazement, than of comfort and refreshment ; we see them indeed, or hear of them, no sooner are they seen or heard, but no where are they to be found : whereas a *Holy zeal* is like the *Sun* breaking through a cloud, though intercepted with the mists and foggs of error and seduction, yet, it will make its way, and spread the day where e're it comes, it ariseth in its strength, and in its beauty, and rejoyceth to run its course ; its going forth is from *Heaven*, and its *Circuit* to the end of it again, and there is nothing hid from the heat thereof ; such a thing is a *pious zeal*, like unto the *Ordinances of Heaven*, abiding the same for ever ; day after day, tells the World its Piety, and night after night, in a satisfactory contemplation upon its own constancy, sheweth unto the Devout Soul, that such a *zeal*, thus fixed and unalterable, is according unto Godliness. True *zeal*, is not like *Herods Devotion*, who sometimes heard *John Baptist* gladly, and for his sake, when the humour took him, did many things that were good ; it is not like *Agrippa's half Perswasion*, and yet not perswaded to be a *Christian*, very near, and so the farther from the Kingdom of Heaven ; it is not like *Felix* his pannick fit of trembling, while he hears *St. Paul* reasoning of *Temperance, of Righteousness, and of Judgment* to come, soon shaken off in a colder Dismission, go thy way,

way, for this time, when I have a more convenient season, I will send for thee ; it is not a sudden motion, an ecstasical rapture, an impetus that may cast Saul himself amongst the Prophets ; it is not a hot burning fit which comes and goes as some unhealthy humours ferment more or less in the Body, or wild fancies work disturbedly, and confusedly in the brain ; such a zeal as this, which is not constant to it self, is not unlike to Sauls evil Spirit, when the Lord was departed from him, it wants Davids Harp, the sweet Singer of Israel, the Musick of the Sanctuary, and the Songs of Sion to lay it ; nay, and as the fit may take him, the Javelin may be cast at David himself, because of his Musick, though a watchful eye, and a speedy flight may prevent the danger, whilst the hole out of the Wall, is indication sufficient of the madness of the thrower. This is the unaccountable Phrenzy of some, whose zeal for they know not what, would knock a mans brains out, only for a wen in his fore-head ; who drive furiously like Iehu, not at all considering what they trample upon, or Desolations they leave behind them ; and then, when it is too late they bethink themselves, and look backwards ; they tell us, they never thought it would have come to this, they confess, that they have done a great deal more then ever they intended ; and at length, after all this mischief, they will now sit down and be quier, never thinking of asking God forgiveness, or giving the Church satisfaction for the Schisms they have made ; now, they are in the other extrem, as indifferent, as before they were violent, luke-warm indeed ; the heat, if any is spent the wrong way : But on the contrary, that zeal which is Good, is, with Reverence be it spoke, like unto Jesu, the Au-

then such an eager industrious *jealousie* of being in-
different, of appearing *all things to all men*, wrestling
St. Pauls practice, as bad as they have done his
writings, out of a desire not to gain Profelytes, but
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the *Country*, to the *humours* of *Multitude*: Let
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the way of Godliness, as knowing, that *Pure Reli-
gion is to keep our selves unspotted from the World*;
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man on Earth is saved, in the celebration of it;
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a comfortable satisfaction to us, that our *zeal* is
rightly qualified, when in the integrity of our hearts
and the uprightness of our soul, it is as *permanent*,
as it is *passionate*; it is the same *continued flame*,
bright and pure to the last, bending it self one way,
tending upwards; though it be fire, it is not seated
beneath the *concave of the Moon*, I mean, spent
upon *sublunary, changing, perishing Designes*; but
it is *cherished* by, *influenced* upon, and *clothed* with
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Constancy, shall be *Everlasting Felicity*, for him who

a Crown of Life: And so I pass to the

2. Reason of this *Apostolical* approbation; and that Taken from the *habit*; Πάντοτε. It must be *alwayes*.

And here, (as in the *Application* of the first *Discourse* was mentioned) we must be careful, that we distinguish the *habit* of *zeal* from the *constitution* of the *Body*, whether it be now the overflowing of the Gall, rather than the result of Grace from the heart? True indeed, being called unto Grace and Holiness, whatsoever were our passions before, they are *Crucified* now with Christ in *mortification*, and with him they are *risen again*, and *sanctified* unto his service, and so our *zeal* may at the same time, be in some sort the *natural temper* of our *Bodies*, and the pious *frame* of our *Minds*; but then, in other circumstances of life, our *zeal* for Charity must *alwayes* take place of *Passion*, neither must the *Sun* at any time set, *somnum nec rixa facit*; nor are the shadows of the night to be spread over our wrath, So then, be our *Constitution* what it will, if in the *personal occurrences* of our lives, our *Moderation* be known unto all men, our *zeal* for God, and Religion, because *perpetually* the same, is therefore *Good*.

Πάντοτε it must be *Alwayes*.

Thunder does root up Foundations, the effects of it are as dreadful, as the noise is terrible; but then the *Lightning* which doth accompany it, is *momentary*, it is but a sudden flash, and we see it again

no more : There is a *Mad zeal*, or a *Phrenzy* rather ; like *Thunder*, it pretends, that it will clear the air, when it makes the earth to tremble, nothing but *Désolation*, and overturning where-ever the *Bolt* lights, it makes havock of all before it, be it never so pleasant or desireable ; but the *Lightning* *transcient*, the promising overtures are but some sudden *glances*, which have more of *terror* and *amazement*, than of *comfort* and *refreshment* ; we see them indeed, or hear of them, no sooner are they seen or heard, but no where are they to be found : whereas a *Holy zeal* is like the *Sun* breaking through a cloud, though intercepted with the mists and foggs of error and seduction, yet, it will make its way, and spread the day where e're it comes, it ariseth in its strength, and in its beauty, and rejoyceth to run its course ; its going forth is from *Heaven*, and its *Circuit* to the end of it again, and there is nothing hid from the heat thereof ; such a thing is a *pious zeal*, like unto the *Ordinances* of *Heaven*, abiding the same for ever ; day after day, tells the World its Piety, and night after night, in a satisfactory contemplation upon its own constancy, sheweth unto the Devout Soul, that such a *zeal*, thus fixed and unalterable, is according unto Godliness. True *zeal*, is not like *Herods Devotion*, who sometimes heard *John Baptist* gladly, and for his sake, when the humour took him, did many things that were good ; it is not like *Agrippa's* half *Perswasion*, and yet not *perswaded* to be a *Christian*, very near, and so the farther from the Kingdom of *Heaven* ; it is not like *Felix* his pannick fit of trembling, while he hears *Sr. Paul* reasoning of *Temperance*, of *Righteousness*, and of *Judgment* to come, soon shaken off in a colder *Dismission*, go thy way,

way, for this time, when I have a more convenient season, I will send for thee ; it is not a sudden motion, an ecstasical rapture, an impetus that may cast Saul himself amongst the Prophets ; it is not a hot burning fit which comes and goes as some unhealthy humours ferment more or less in the Body, or wild fancies work disturbedly, and confusedly in the brain ; such a zeal as this, which is not constant to it self, is not unlike to Sauls evil Spirit, when the Lord was departed from him, it wants Davids Harp, the sweet Singer of Israel, the Musick of the Sanctuary, and the Songs of Sion to lay it ; nay, and as the fit may take him, the Javelin may be cast at David himself, because of his Musick, though a watchful eye, and a speedy flight may prevent the danger, whilst the hole out of the Wall, is indication sufficient of the madness of the thrower. This is the unaccountable Phrenzy of some, whose zeal for they know not what, would knock a mans brains out, only for a wen in his fore-head ; who drive furiously like Iehu, not at all considering what they trample upon, or Desolations they leave behind them ; and then, when it is too late they bethink themselves, and look backwards ; they tell us, they never thought it would have come to this, they confess, that they have done a great deal more then ever they intended ; and at length, after all this mischief, they will now sit down and be quiet, never thinking of asking God forgiveness, or giving the Church satisfaction for the Schisms they have made ; now, they are in the other extream, as indifferent, as before they were violent, luke-warm indeed ; the heat, if any is spent the wrong way : But on the contrary, that zeal which is Good, is, with Reverence be it spoke, like unto Jesus, the Au-

thor of its Faith, it is the same *Yesterday*, to *day*, and *for ever* ; the same *yesterday*, when it was cherished and countenanced in *prosperity*; and the same *yesterday* too, when it was threatened and frowned upon in *adversity* : the same *to day*, being restored to *honour*, and to *favour* ; and the same *to day* too, should it be laid aside as useless or troublesome, whilst Schism and Rebellion is to be cajoled, if not rewarded : the same *for ever*, owning the *Axiome* to be true, though the *deduction* somewhat hard and disingenuous, that They, who have already been approved in Affliction and Tribulation, so manifesting their Piety to God, their Allegiance to their Prince, and their Devotion to the Church, act by one and the same Principle still, and this *Principle* will keep them *honest*, must therefore the constant performance of their Duty, be the only reward of their *zeal* ? and that *zeal*, is yet again, the same *for ever*, ready to incounter all manner of difficulties, as if it had never been disoblighd ; such a *zeal* is *good*, which is thus permanent, it is like the fire upon the *Altar*, a *constant flame* of love, before its kept *alive*, whilst hid in the *Embers* of its own *loyalty* and *fidelity* under, it *breaks forth* to its wonted *brightness* and *lustre*, after *Captivity* ; though it consumes the *Zealot*, yet it changes not ; and after all that has been said, the word in the Text is *emphatical*, Πάντοτε. It is *Always* one and the same ; and though sometime reflecting upon it self with comfort, it may innocently and justly have an eye to the recompence of reward, whether temporal, or eternal ; yet it is not an *eye-service*, as before Men, it is a *holy zeal*, out of singleness of heart, as *pleasing God* ; which is the

Third and Last Reason of this Apostolical approbation, taken from the occasion of expressing it; not only when I, your Apostle, am present with you.

That zeal which is *Good*, though its *habit* be as constant, as is the *Object* of it; *universally good*, it is *always the same temper and frame of mind*; yet withal, it is *discreet*, as well as *vehement*; it will then chiefly take occasion to shew it self, when there is most need of it, when the *Spiritual Apostle* or *Paster* is out of the way; *μη μόνον ἐν τῷ παρόντι μου*. Not only out of fear, because of my Authority and jurisdiction when *I am present*; but out of love to the thing it self, should *I be absent* from you. This is that, which our *chief Apostle*, as having the *care over all the Churches*, the great *Doctor* of the *Gentiles* did give in charge, in most of his *Epistles* to the several *Churches* which he had planted, That they should be careful to manifest unto all the *World*, that they had received the *Truth* of the *Gospel*, in the love of it, in that their *steadfastness* to the *Faith*, be one and the same, though he should not be *locally present* with them, shaking the *Rod* of his *jurisdiction* over them: thus were the *Churches* Centures to be managed at *Corinth*, upon the incestuous person, *1 Cor. 5. 3.* I, verily, as *absent in body*, but *present in spirit*, have judged already, as though *I were present*, concerning him that hath so done this deed; in the name of our *Lord Jesus Christ*, when you are gathered together, and my *spirit*, with the power of our *Lord Jesus Christ*, to deliver such a one to *Satan*: and to the same *Corinthians*, who took it for granted, that the *Apostle* had a *coercive power*

power over them, he gives them their option, that according to their *Behaviour*, during his *absence*, so should his *Presence* with them be, 1 Cor. 4. 21. *What will ye?* it is in your own power, to make me welcome at my coming; *shall I come unto you with a Rod?* that is, in the severity of Discipline over you? or, *in the spirit of Meekness?* in the affability, and courteousness of conversation with you? and what was wanting in the *Corinthians*, this same *Apostle* commends as praise worthy, in his *Colossians*, Chap. 3. 5. *Though I be absent in the flesh, yet I am with you in the spirit, joying, and beholding your Order, and the steadfastness of your Faith in Christ:* It was the same Caution which he gave to the *Philippians*, Chap. 1. 27. Let your Conversation be as becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, striving together, *συνασθῆντες* that is, contending with eagerness and zeal, for the faith of the Gospel, and to these *Philippians* also, with this caution he gives them witness, bearing Testimony for them, that they had been constant, thereby to encourage their future perseverance, Chap. 2. 12. *Wherefore my beloved, as ye have alwayes obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:* By all which it is evident, that that zeal is to be suspected for *Hypocrisie*, which is only suited to time, place, and person; which is then exerted, when such persons are present, who, either have a power over, or an influence upon us; but these being withdrawn, immediately we grow as cold, and as indifferent as ever: the Ruler having turned his back, the Servant presently alters the Copy of his Countenance.

nance. It was an *Heathens* advice, that we should imagine our selves in the presence of *Socrates*, or some other rigid exemplar of vertue, which may be a restraint upon us, that we do not at any time transgress the Rule of our duty; but that *Philosopher* came nearer the Dictates of Christianity, who gave us this in Counsel, *μάλιστα δ' εἰσχύετε αὐτοῖς*. *Pythag. Aur. Carm.* That above all things we have a *Reverence* for our selves alone; that we do not at any time commit the least action, at the performance of which, as thoughts may trouble us, our hearts misgive us, and consciences may presently fly in our faces; that we do not that in our most close, private retirement, which we may be afraid, or ashamed to own, should we be made a spectacle to Angels and to Men; *It is not he that commendeth himself in the sight of men that is approved, but whom the Lord commendeth*, 2 Cor. 10. 18. However then, we may, and ought, in some doubtful things, which are not much material for us to inquire into, resign up our judgments to our Superiours in the Church; yet, we must be careful that we do not give up our *zeal* to the inspection of those that are set over us; in this we must study to approve our selves in the sight of God; and not of Man.

Here, They are to be reprov'd, who can suite themselves to as many ways of worship, as they have Masters in Religion; like slavish Minions, altogether at other mens beck; they serve as it were an apprenticeship in their Devotion; onely before men; not in singleness of heart, as in the sight of God, who trieth the reins, and searcheth out the Deep of the heart, These are they who urge the *spirit of meekness in an Apostle*, to be a sufficient plea for them in their *luke-warmness*; and because
some

some whose business it is to *Govern*, do walk by certain rules of prudence, of which they are the best and only Judges, (let them look to it, for none but they shall answer for it, if the *wisdom* of the *Serpent* devour the *innocency* of the *Dove*, if their *Policy* get the start of their *Piety*,) therefore every one who is in *sworn subjection*, must take liberty to deviate from an established Rule; and yet these very men take it ill to be esteemed but *half faced professors of Conformity*; no, when there is need of it, or the *Audience* requires it, persons so and so qualified being in presence to countenance it, they can be as hearty, and as *zealous* for an exact solemnity as the best of us, and who dares mistrust them for other than most genuine, and dutiful Sons of the Church? --- Such as these who are thus carried away with a *Disimulation*, they are to be withstood to the very face, for indeed they are to be blamed; however men may be deceived by them; yet let them know, that God is not to be mocked; They may insinuate themselves into favour and into power for a while, as being fit instruments for any Design; Men who can venture upon any thing to please those whom they call *Patrons* and *Benefactors*; — *Vivant & in senatum veniant*, let them live, and enjoy their reward here, whilst the *Man*, whose principle is *integrity*, this the root of the matter to be found in him, awaits for his in another world; it is the Lord our God who seeth in secret, and without great repentance shall reward the Hypocrite, of which none so bad as the Dissembler in Gods services, with shame and everlasting contempt: Nay, these pitiful, thread-bare policies, a man may see thorow into the Mystery of iniquity, they are like *Cobwebs*, though in the Palaces of Princes, on
a sud-

a sudden swept away ; whereas the *honest* and the *upright heart*, which in all the Occurencies of Life looks upon God as its guide, has a regard to him as its Judge, and from him expects an eternal reward, this is that *principle* at the *bottom* which will carry a man thorow all extremity, and keep his head above water, though the billowes roar about him : Do we not even in this life many times see Confusion sit upon the face of base servile Spirits ? the Devil owes them a shame, and e're they go hence many times he pays them part of their wages ; But, behold the perfect man, and mark the upright, the beginning, the continuance, to be sure the end of that man is peace.

To Conclude ; Let your your *zeal* as well as your *Moderation* be known unto all men ; and the same argument to inforce both ; *The Lord is at hand* ; all things are naked and bare before the eyes of that God with whom we have to do ; *he is at hand*, near us, within us, and round about us, there is no hiding from his presence, who understandeth all our thoughts long before they are ; Cease we from man, whose breath is in his nostrils, for wherein is he to be accounted of ; why should our *concerns* for the eternal Gospel, or the Administration of it, be subordinate to the interests of a temporary momentany service ; as if God were either unwilling or unable to be a Rewarder of those who diligently seek him ? no, the Promise of God to *Abraham*, is still a sure word of Prophecie, to all those that are the Children of faithful *Abraham* ; Gen. 17. 1. *I am the Almighty God, walk before me, and be thou perfect ; fear not, I am thy shield, and thy exceeding great reward : As for all tergiversating transgressors, the end of them is, that they*
shall

shall perish together, the ungodly shall be rooted out at the last ; But, *Psal. 97. 11.* there is sprung up a *Light* for the *Righteous*, and joyful gladness for such as are *true-hearted* : Behold then, yet once again, the *Perfect man*, and mark the upright ; Or, as our *Church* in her *Liturgy* renders that *versicle*, *Psal. 37. 38.* *Keep innocency and do the thing which is right ; that shall bring a man peace at the last : ----* Let us keep *innocency*, maugre men and Devils, let us walk uprightly in our integrity ; and let us *do the thing which is right* ; be sure that our *emulations* and *strivings* be for a *good thing* ; this shall bring a man *peace at the last* ; --- *Peace at the last*, even the *last end* of our life, when we shall find heaviness in our flesh, upon our death-bed an undisturbed and a quiet Conscience, when we shall lay our selves down in peace to *sleep our last*, with this comfortable reflection, that we have done nothing to contribute to the troubles of our *Israel* ; --- and *Peace at the last*, which shall last for ever, bringing us unto *Jesus* who is the *Author* of that *Faith*, which though *fighting*, in a *state militant* we have kept ; the *Finisher* of that *Hope*, which in a *tempestuous sea* has been a sure *Anchor-hold*, even the *Anchor* of our *Hope* fixed in *Heaven* ; and the *Prince* of that *Peace*, which as a reward of our *valour* in the *Fight*, at our *Triumph* we shall injoy, that *Peace* which *passeth all understanding*, and is full of *Glory* : Whilst in the mean time, our *Pious* and *Holy Zeal for Good*, which cannot but be good being in the way of *Godliness*, shall be like *Elijah's Chariot* (that I may conclude with the same instance with which I begun) a *Chariot of flame* to carry us from a *troublesome evil world*, to our *Mansions* of Rest and Peace ; where we shall no longer

longer need to be so *eagerly solicitous* for God and for his Glory ; but, throughout the days of eternity, our *Love* shall be our *satisfaction*, nothing else but *Complacency*, our *Delight* : To which place of Bliss and Contentment, God of his infinite mercy bring us all, for *Jesus Christ* his sake, who is gone before to prepare those *Mansions* for us ; To whom, with the Father, and the Holy Ghost, three Persons and one God, be ascribed Honour, and Glory, and Blessing with Adoration, World without end. *Amen.*

MODE-

MODERATION

AS AN

APOSTOLICAL COUNSEL

Explained ;

Philip. 4. 5.

Being part of the Epistle for the fourth
Sunday in Advent.

*Let your Moderation be known unto all men : The
Lord is at hand.*

O Ur Lord and Blessed Saviour being to come
into the world, and to appear a Minister of
Reconciliation to the People ; sent his Messenger
before his face to prepare the way of the Lord, and
to make his paths strait ; and the voice from God, at
that time in the mouth of his Prophet, crying in the
Wilderness of Judea was this, *St. Mat. 3. 2.*
Repent, for the Kingdom of Heaven is at hand. Af-
terward, *John* being cast into Prison, *Jesus*, him-
self went forth and began to teach in every City ;
and

and he was, as it were, the *Eccho* to the voice fore-
going, the message he delivered being the very same,
St. Matthew 4. 17. *Jesus began to preach, and
to say, Repent, for the Kingdom of Heaven is at hand:*
This John, who came neither eating, nor drinking,
sequestering himself from the World, and denying
himself, the pleasures of ordinary Converse; our
Blessed Master *Jesus Christ* the Righteous, who
came eating and drinking, who lived after the
common manner of men; the one in every crowd-
ed City, and the other in a waste howling Wil-
derness, Both have the same Lesson to teach, and the
same Argument to inforce it; *Repent, for, the
Kingdom of Heaven is at hand:* and, though
from the dayes of *John the Baptist*, the King-
dom of Heaven suffereth violence, and the violent
take it by force; that is, the fruit of *Repentance* is
not only carefulness, but *Indignation* likewise, and
a holy zeal; though our Saviour himself too, as
meek and lowly as he was, came to send *Fire*
upon the Earth, and before his departure hence,
what, if it were already kindled? Yet, *Jesus* being
risen and Ascended, sat down at the right hand of
the Majesty on High, his Gospel being strangely
propagated, he having given to such as shall be
saved by *Faith in his name*, and *Repentance* to-
wards God; *Love*, and *Charity*, is now the Law
by which he will rule and govern in the hearts
of all Believers; the feet of those that follow
him, or expect his coming again, must be shod
with the Preparation of his Gospel, as it is a
Gospel of Peace; *Et speciosi Pedes*, and these feet
are to appear *Beautiful*, that so all may see them;
Brotherly Love was the precious Legacy which he
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2. The *Duty* is not only enjoined, but recommended also; it is not only to be an inherent quality, or a Disposition within us, that is, *Our Moderation*; but so *Ours*, that it may be *known*; yea, and *known*, not here and there, to one or two; but indifferently, as the circumstances of our Conversation ingage us, unto all *Men*: whereupon, the *Argument* to inforce the *Duty* may be urged; this being the scope of the Text, either in our *Churches Selection* of it, as part of the *Epistle* for this day, or in the *Apostles intention*, as it is wholesome counsel given to these *Philippians*; *The Lord is at Hand*, that is, *appearing in the Flesh*, and whilst so going about, and doing good, proposing himself a pattern of *Moderation* unto all; Again, *the Lord is at Hand*, coming to be our *Judge*, when the secrets of our hearts shall be laid open, not only before the eyes of him, with whom we have to do, not only before our own Consciences, when our own sin, shall it self reprove us, and the iniquity of our heels shall compass us about; but likewise as a further aggravation, either of our shame or glory, we shall be made a spectacle unto Angels and to Men; since the children of darkness, have loved darkness rather than light, therefore to heighten there calamity, and enhance their misery, before their portion of utter darkness shall be assigned them, they, and their deeds of darkness shall be brought unto the Light; that we may therefore stand in that day upright in judgment, lift up our heads then with joy, it will be our *prudence*, as well as our *Piety*, now in this time to let *our Moderation be known unto all Men*;

That

That I may not, in too nice a Division, loose the whole scope of the Text, I shall confine my Discourse to these three particulars.

1. Consider we, what this Christian grace of *Moderation* is, that we be not mistaken about it in *our selves* ? τὸ Ἐπιεικὲς ὑμῶν, *Your, or Our Moderation.*
2. How, and in what particular circumstances this Grace is to be *Manifested* unto others, γνωστῶ. Let it be *known*; and that, although unto *all Men*; yet it is not said, *at all times.*
3. How the *Coming of Christ*, either in the *Flesh*, or unto *Judgment*, is an argument that we should improve this Grace in *our selves*, and manifest it to all, ὁ Κύριος ἔρχεται. *The Lord is at Hand.*

This is the Sum of the Text, and the Design of the ensuing Discourse from these words, *Let your Moderation be known unto all Men: the Lord is at Hand.*

First, What this Christian grace of *Moderation* is, that we be not mistaken about it in *our selves* ? τὸ Ἐπιεικὲς ὑμῶν. *Your, or Our Moderation.*

(196)

MODERATION

AS AN

APOSTOLICAL COUNSEL

Explained ;

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Lord is at hand.*

OUr Lord and Blessed Saviour being to come into the world, and to appear a Minister of Reconciliation to the People ; sent his Messenger before his face to prepare the way of the Lord, and to make his paths strait ; and the voice from God, at that time in the mouth of his Prophet, crying in the Wilderness of Judea was this, *St. Mat. 3. 2. Repent, for the Kingdom of Heaven is at hand.* Afterward, *John* being cast into Prison, *Jesus*, himself went forth and began to teach in every City ;
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left behind him ; and this to continue till he come again : so that, the same Motive which gained Professors at first, to embrace the *Christian Doctrine* with Repentance and godly sorrow, is an *Apostolical incitation* to the several Churches, as they were Planted, that they continue in the *Faith* which they had received, as knowing on whom they Believed ; the *Product* of Repentance now, is not only to be Indignation, Zeal, and a holy Revenge, but also, the Peaceable fruit of Righteousness ; whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, they who embrace Christianity, must think upon, and follow those things ; and that because of *Christs Coming*, whether in the *Flesh*, or unto Judgment ; in the *Flesh*, in our *Flesh* with which he was cloathed, *The Lord of Heaven is at Hand*, and with him, *the Kingdom of Heaven* also, he being himself the King, and the Kingdom too, *he is at Hand*, not far from every one of us, carrying our Nature, and our Constitution with him, Sanctifying our Inclinations and Affections, whilst he subjected himself unto all our Passions ; unto judgment, *the Kingdom of Heaven*, the *Lord from Heaven is at Hand*, to call the World to an account ; if for their idle words, surely, for their hard speeches, their heart-burning thoughts, their uncharitable Actions, against such as are quiet in the Land, not suffering their Brethren, for whom Christ died, to live securely by them : therefore, considering these things, that the *Man Christ Jesus*, who came in the fulness of time, shall come again at the end of all time, after which, time shall be no more, to judge both the quick and dead ;
and

and withal, lifting up our heads in a comfortable expectation, that our Redemption draweth nigh, and our Salvation is nearer, than when we first believed; what manner of persons ought we to be, in all holy, humble, affable Conversation and Godliness? *Let our Moderation be known unto all Men: the Lord is at Hand.*

You see, that our Church has furnished me with a Text every way suitable, not only as to the present time, but consequential upon my former Discourses: though I have already, I hope sufficiently set bounds to a holy zeal, that it do not transgress the law of *Love*, and *Charity*; yet, since nothing is more usual, than to urge this portion of Scripture, now read in Defence of *Luke-warmness*, and since likewise nothing is more incident to our Natures, than that we deceive our selves, mistaking our *Passions* many times, too too often *uncharitableness* it self, for a holy zeal; therefore, as a restriction in the one case, and a due information in the other, following the *Churches* prescription, the Text is every way suitable, and a word in season, *Let your Moderation be known unto all Men, the Lord is at Hand.*

The parts of the Text are Obvious; these Two.

1. A Duty enjoined; ὡς ἔμελλε. *Let your Moderation be known unto all men:*
2. An Argument to inforce it; ὁ Κύριος ἔγγιστος. *The Lord is at Hand.*

2. The *Duty* is not only enjoined, but recommended also; it is not only to be an inherent quality, or a Disposition within us, that is, *Our Moderation*; but so *Ours*, that it may be known; yea, and known, not here and there, to one or two; but indifferently, as the circumstances of our Conversation ingage us, unto all *Men*: whereupon, the *Argument* to inforce the *Duty* may be urged; this being the scope of the Text, either in our *Churches Selection* of it, as part of the *Epistle* for this day, or in the *Apostles intention*, as it is wholesome counsel given to these *Philippians*; *The Lord is at Hand*, that is, *appearing in the Flesh*, and whilst so going about, and doing good, proposing himself a pattern of *Moderation* unto all; Again, *the Lord is at Hand*, coming to be our *Judge*, when the secrets of our hearts shall be laid open, not only before the eyes of him, with whom we have to do, not only before our own Consciences, when our own sin, shall it self reprove us, and the iniquity of our heels shall compass us about; but likewise as a further aggravation, either of our shame or glory, we shall be made a spectacle unto Angels and to Men; since the children of darkness, have loved darkness rather than light, therefore to heighten there calamity, and enhance their misery, before their portion of utter darkness shall be assigned them, they, and their deeds of darkness shall be brought unto the Light; that we may therefore stand in that day upright in judgment, lift up our heads then with joy, it will be our *prudence*, as well as our *Piety*, now in this time to let our *Moderation* be known unto all *Men*;

That

That I may not, in too nice a Division, loose the whole scope of the Text, I shall confine my Discourse to these three particulars.

1. Consider we, what this Christian grace of *Moderation* is, that we be not mistaken about it in *our selves* ? τοῦ Ἐπισκευῆς ὑμῶν, *Your, or Our Moderation.*
2. How, and in what particular circumstances this Grace is to be *Manifested* unto others, γνωσάτω. Let it be *known*; and that, although unto *all Men*; yet it is not said, *at all times.*
3. How the *Coming of Christ*, either in the *Flesh*, or unto *Judgment*, is an argument that we should improve this Grace in *our selves*, and manifest it to all, ὁ Κύριος ἔρχεται. *The Lord is at Hand.*

This is the Sum of the Text, and the Design of the ensuing Discourse from these words, *Let your Moderation be known unto all Men: the Lord is at Hand.*

First, What this Christian grace of *Moderation* is, that we be not mistaken about it in *our selves* ? τοῦ Ἐπισκευῆς ὑμῶν, *Your, or Our Moderation.*

And here I shall propose to your Consideration *Three Things* ;

1. What the word *Moderation*, τὸ Ἐπιεικὲς in its signification, doth most properly import ?
2. Consider we it as *good counsel* given to these *Philippians* ; and compare we it with the other *Apostolical* *advice*s scattered throughout the whole *Epistle*.
3. How this *Vertue* may be considered, as it was *eminent* in our *Blessed Saviour*, who is here proposed the great *Exemplar* for *Moderation* ?

First, What this *Moderation*, τὸ Ἐπιεικὲς in its signification doth most properly import ?

The word being an *Adjective Neuter* put for a *Substantive*, and the *Article* emphatically prefixed, τὸ Ἐπιεικὲς seems to denote to us, that whatever it may import, it is already supposed to be the *fixed habit*, and *unalterable Disposition* of the *Mind*, and in this place advised to be something more exerted, that so others may be the better for it. Ἐπιεικεία· Εὐταξία ψυχῆς λογικῆς *Favorini Lexic.* it signifies, the *well ordered Disposition* of the *rational Soul* ; when the apprehensive faculties are neither too slow, nor yet too hasty ; but, the wiseman has his eyes in his head, and his wits about him, neither doth prejudice possess

possess him, interest blind him, or any by-respect
ballance him on either side; but in *aquilibrium*, he is
courteously ready to speak, and act so as becometh
prudence, modesty, and sobriety: Ἐπιεικὲς παρὰ
τὸ ἄκρον, ἀποχωρεῖν οἱ γὰρ παρὰ τὸ ἀποχωρεῖν, καὶ ἐν
ἀνατείρῳ, as the same Critick, the moderate man
is meek and humble, he doth recede and give way,
he doth not stand too much upon his termes, ca-
pitulating either with his betters, or his equals,
but being called forth unto company, as our Savi-
our adviseth, he takes the lowest Seat, παρὰ τὴν ἑσπέρην
τόπον τὸ ὑποτακτικόν, ἐν τῷ ἀποτακτικῷ λέγειται. Ἐπιεικὲς πα-
ρὰ τὸν ἄκρον. Hesych & Favorin. It is a vertue
proper to young men, or persons in a middle sta-
tion, whose best breeding is their Humility, and
the sweetness of their Conversation, is their Meek-
ness: if we ascribed to the Aged, and the Honou-
rable, to those that are in Dignity and in Power;
then it signifies ὁρμήν καὶ προσήκον. Hesych. It is
the promoting of that which is decent and conveni-
ent; it is affability in those that are conspicuous, and
withal, it is μελέτης ἐν συμβόλοις. Besych. In a
Magistrate, or a Dispenser of Justice, it is a cour-
teous impartiality, without being prepossessed, an
even and indifferent behaviour in passing sentence,
it is what Tertullus the Orator, requested of Fe-
lix the Governour, ἀκούει ἀντόμως τῇ Ἐπιεικείᾳ. A
patient and an attentive hearing of the whole mat-
ter, what can be said on either side, and then as
the business under debate requires, giving the sen-
tence according to equity: in a word, in Scripture
we find it alwayes joyned with meekness, and op-
posed to strife and contention, 1 Tim. 3. 3.
Ἐπιεικὴ Ἀμαχον, patient, not a brawler; to which

the Parallel place is, 2 Tim. 2. 24. Δούλον Κυρίου
 ὁ δούλος κυρίου ἀλλ' ἡπτόν ἵνα τοῖς πάντας. *The Servant*
of the Lord must not strive, but be gentle unto all
men; to which I add, as exegetical to all the for-
 mer, and a paraphrase upon my Text, Titus 3. 2.
 Ἀμάχος ἵνα ὁπικτῆς πάντας ἐνδουμνῶντας ὁ δούλος κυρίου
 πάντας ἀνθρώπους. *To be no brawlers, but gentle, shew-*
ing all meekness unto all men.

In all this search, in which I hope, I have been in-
 different and impartial; and shall again have oc-
 casion presently to improve it, we do not find ei-
 ther in the *signification*, or *use* of the word, that the
virtue here enjoined, doth in the least imply such a
 frame or habit of mind, as is a *compliance* with all
 men, and all humours, especially in things sacred as
 well as Civil: --- *Moderation* is that which we
 call *Love* and *Charity*, and *Love* is the *fulfilling* or
keeping of the whole, not the breaking of any of
 the *Laws* of *God* or *Man*. A man may yield in-
 deed his own *personal right*, as far as his own par-
 ticular *interest* or *profit* is concerned; but it is a
 great piece of injustice, and as the circumstances
 may be laid, an injury unto a whole *Community*,
 tending to the utter *Destruction* and *Disolution* of
 it, if, under the *specious pretence* of a *good nature*,
 and a *sweet disposition*, a man should *dispen-*
ce with himself, or (be he in *Power*) with others, as to
 that obedience which is strictly due, and peremp-
 torily required in a *Legal Constitution*: it is true,
Moderation is the result of *Wisdom*, and of an
honest prudence; but then, it should be that *wisdom*
 which is from above, which, if it be *peaceable* amongst
 men, yet it is pure in relation unto *God*; in the *Epi-*
stle

Sto of St. James, Chap. 3. 17. Ἐπιεικὴς Ἐυπειδής, it is gentle, and easie to be intreated; and yet, though readily persuaded, it changeth not, it is not unconstant to it self, as it is full of mercy unto others, so it is likewise of good fruits at home; as it is without partiality in affection, so it is without hypocrisie in intention; this is the fruit of Righteousness, sown in peace, of all those who make peace.

Secondly, Consider we this vertue *Moderation*, as it was good and wholesome Counsel given to these *Philippians*, and as it may be compared with those other counsels, scattered throughout the whole *Epistle*. To these *Philippians* it was a vertue recommended, after they had newly embraced the Faith of Christ, and were to meet with sundry afflictions, and various troubles; Chap. 1. 29. *Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; they lived amongst those, of whom the Apostle had told them formerly, and now with tears, Chap. 3. 18: That they were enemies to the Cross of Christ, whose God was their belly, whose glory was their shame, who minded earthly things; this was to be their Moderation, Chap. 11. 15. That they be blameless, without rebuke, in the midst of a crooked and perverse Generation, among whom they were to shine as lights; and upon this account, in their patience, they were to possess their Souls, not to cast away their hope, though afflicted; but, let it be known unto all men, that this was their comfortable expectation through many tribulations, that they should enter into the Kingdom of Heaven; and this*

this they were to be assured of, that whatsoever afflictions did befall them, as they were for *their sins*, and why should men complain, men that are *alive*, for the punishment of their Sins? so, were they for their tryal too, that *patience* might have its perfect work, neither should their *hope* make them ashamed, this is the hard usage, which they that will live godly in Christ Jesus, must expect, even the *Rod* of the Wicked, sometimes upon their backs; and the Righteous must be careful, that upon this, they do not put their hands forth unto iniquity, and so return to folly; *Let us examine him with despitefullness and with torture*, saith the ungodly oppressour, *Wisd. 11. 19.* ἵνα γνῶμεν τὴν ἔπισκειαν αὐτοῦ καὶ δοκίμασωμεν τὴν ἀνέξιγχαλιαν αὐτοῦ. *That we may know his meekness, and prove his patience*: So then, this grace *Moderation*, as it is here recommended, implies *valour* as well as *meekness*, whilst it is *gentle*, it is *courageous* too; ἔπισκεῶς τὸ παρ' ἐλπίδα. *Sylbury. Etym.* Its Concomitant may not improperly be a *steadfast Hope*, ἔπισκεῶς ἀντὶ βαβυλῶς ἰχυρώς. *Gloss.* It is not in the least inconsistent with, nay, the very word it self doth sometimes import, a *generous resolvedness*, a *well-grounded immoveable Constancy*; and therefore, it is the *Apostles* advice to these *Philippians*, Chap. 1. 27. That they should *stand fast in one Spirit*, συνασθλῶντες, *striving together for the faith of the Gospel*; Chap. 3. 16. *Whereunto any of them had attained, they were to walk by the same Rule, and to mind the same things*: And, ver. the first of this Chap. *They were thus his dearly Beloved, and longed for, his Crown and his joy, in that they stood fast in the Lord*; thus, while the *Apostle* recommends to his *Philip-*

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pious Moderation, a Spirit of Love and Charity towards all men, he gives them this likewise in advice, *ver. the 8th. of this Chapter.* That they follow things that are *true* and *just* in themselves, as well as *honest* in the sight of men; things that are *pure*, as well as those that are *lovely*, or of *good report*; if there be any *virtue*, as well as if there be any *praise*; and this chiefly to be their *Moderation*, that they think upon, and do those things: And after all, and throughout all, that they be sure to have an eye to him, and to his both work and reward, who is to be their pattern, the *great exemplar* for *Moderation*; Chap. 2. 3. *Let nothing be done through strife, or vain glory, but in lowliness of mind, let each esteem of others better than themselves; let the same mind be in you, which was also in Christ Jesus;* In the Text, Let your Moderation be known unto all men; *The Lord is at Hand*; which is the

Third Thing I propounded, to wit, the consideration of this *virtue*, as it was eminent in our Saviour, who is proposed here as the pattern for our Moderation: *the Lord is at hand*; whilst, conversing with our *Flesh*, he went about doing good, humility was his cloathing, and love was his delight; 2 Cor. 10. 1. *ὁ δὲ τῆς ἐπιεικειᾶς καὶ τῆς μετῴτης καὶ ταπεινότητος ὡς ἡμεῖς.* the Moderation of our Saviour was his Meekness, as a Lamb, he was led unto the slaughter, and as a Sheep before his shearers is dumb, so he opened not his mouth; being reviled, he reviled not again, being persecuted he threatened not, and yet, though dumb and answering nothing, it is said of him, that before Pontius Pilate, he witnessed a good confession;

confession; *silentem videmus non audimus confite-*
rem reum, his silence was no argument of his guilt,
 but of his well-resolved constancy, his courage and
 fortitude was all the while as evident, as were his
 Meekness and Gentleness, and throughout all, he
 committed himself and his cause to God alone, that
 that judgeth righteously : We therefore being to
 learn of our Saviour, who was meek and lowly,
 must be careful that our *Moderation* be manifest,
 as was his, in the personal occurrences of our lives;
 His *Moderation* was not in the least a *Dispensati-*
on granted either to himself, or his Disciples, from
 that *Subjection* which he acknowledged, to be due
 to the Jewish Polity, whether Sacred or Civil, under
 which he lived : No, in such cases it behoved him
 to fulfill all Righteousness ; he wrought a Mira-
 cle, rather than he would not pay Cesar his due,
 and his command to his Disciples, was to hear those
 who sat in the Chair of *Moses* ; (to sum up what
 I have elsewhere delivered at large) he went up to
Jerusalem, according to the custom of the feast, eve-
 ry year ; and though once the Pharisees enqui-
 red most eagerly after him, *what ; will he not come*
unto the Feast ? his presence immediately took off
 those suspicions, and told them, and all the World,
 that his Principle was Conformity ; he kept the
Feast of Dedication, though of humane institution ;
 this being an argument, both of his innocence and
 his Piety, that he could thus defend and plead for
 himself to the very last, that he was daily in the
Temple, and in the *Synagogues* ; and that in secret
 he had said nothing : But then, where his Person
 was in the least concerned, there his *Moderation*
 was conspicuous ; to shew, that he was no enemy to
 Cesar

Cesar, he with-drew himself, when the *People* would have took him by force, and have made him a *King*; he never rode in *Triumph*, but once, and then it was to his *Passion*; and at the same time when he owned himself to be the *King of Israel*, he publicly professed, and denied it not, that his *Kingdom* was not of this *World*; true, he was *Crowned*, but with *Thornes*, the *Sceptre* in his hand was a *Reed*, the *Purple Robe* upon him, was the *Robe of shame*, his *humility* was his greatest honour, his *Cross* was his *Throne*, the *Proclamation* of his *Majesty* was at *Golgotha*, and whatsoever truth might be in the *Title*, *St. Mar. 15. 26.* The *Inscription* over his head, is styled his *Accusation* written, *Jesus of Nazareth the King of the Jews*: This is he, who is thus proposed to our imitation, who for the joy that was set before him, endured the *Cross*, and despised the *shame*; this was his *Moderation* (*Chap. 11. 7.* of this *Epistle*) in that he made himself of no reputation; He took upon him the form of a *Servant*, and was made in the likeness of man; and being found in fashion as a *Man* he humbled himself, and became obedient unto death, even the death of the *Cross*. And thus I have done with the first thing I proposed to you, What this *Moderation* is, that so we be not mistaken about it in our selves? *Your*, or *Our Moderation*, it is no *Indifferent luke-warmness*; and here I have made a search into the signification of the *Word*, into the *Recommendation* of the *virtue*, as it doth consist with those other *Apostolical Admonitions* given to these *Philippians*, throughout the whole *Epistle*; and into the *Example* proposed to our imitation, our *Blessed Saviour* being a pattern as of *Meekness*, so of *Integrity*:

ry : thus, let our *Moderation* be known, as was his, not in a *dispensation*, or *relaxation* from our *Duty*, but in the *personal circumstances* and *occurrences* of our *Lives* or *Deaths* ; the *Lord is at hand* : and this brings me to the

Second Thing proposed ; how ? and in what particular *Circumstances* this grace of *Moderation* is to be manifested unto others ?
 γινωσθητω let it be known.

Though the injunction is, that it should be known unto all men, yet it is not said, at all times : And here, in the first place, we are to be careful, that in our *Moderation*, there be no *Affectation*, lest it degenerate into *flattery* and *hypocrisie* ; it is indeed to be seen of men, not that we, but that God himself may have the *Glory* of it : our *Moderation* is to be exerted, just as our *Almes* are to be dispenced, not with a *Trumpet* sounding before us, that men may have our *good nature* in admiration ; but our left hand must not know what our right hand doth, so shall our *Heavenly Father*, who seeth in secret, reward us openly. To appear all things unto all men, to gain the more, is not a virtue for every one to be trusted with, it seems fit only for an *Apostle* to practice, who, in his whole *Ministration* is more immediately assisted and directed by the *Spirit of God* ; and this practice of his too, if we rightly consider it, was only in such circumstances wherein the *Doctrine of Christianity* was like to suffer, or be promoted according to the more or less wary *Dispensation* of it, betwixt *Mosaical Judaism*, and *Philosophical Gentilism* ; and therefore we find the
 same

same Apostle, when he with-stood *St. Peter* to the face, because of his *Disimulation*, thus to vindicate himself throughout his Ministry, *Gal. 2. 18.* That what ever mis-apprehensions some might have of him, or mis-constructions they did put upon his Practices, *he did not in the least build again the things which he had destroyed, and so make himself a Transgressor* : But now, the Gospel is so far propagated, that as soon as we are come into the World, our Names are given up to Christ in *Baptisme*, and with our first Milk we may suck in the Principles of Godliness, being weaned from our Mothers Papps, we are sent unto the Churches-Breasts of consolation, The Scriptures of God, which are able to make us wise unto Salvation, hence we may suck the sincere Milk of the Word, and grow thereby, and whatsoever variety of *Perswasions* there be now in Religion, they do not proceed from our different estate, before our receputation of it, but from the different interests of *Parties* so and so affected under its Administration, having espoused a quarrel, they are too tenacious of it, they are unwilling to to fore-go what they have eagerly maintained : herein therefore, is to be the great expression of our Moderation, that we stand fast to the profession of our Faith, and hold it peaceably in the Unity of the Church ; keeping, as the *Apostle* directs, the *Unity of the Spirit in the bond of Peace* ; that we have a tender regard to those that are gone aside, of some, we must have compassion, making a just, and an equal difference ; and others, we must endeavour to save with fear, pulling them out of the fire ; and yet all the while we must be careful, that we keep a strict watch over our selves, hating the Garment which

which is but spotted with the Flesh, St. Jude's Epistle
 v. 22. 23. Thus must we make it our daily Prayer, as the Church directs, *that God would bring into the way of truth, all such as have erred, and are deceived*; and for our selves, that from all *Sedition, false Doctrine, Herisie, Schism, and Rebellion, our good and gracious Lord would deliver us*. Would we convert a sinner from the errour of his way? it is not to be done by going astray with him, and bearing him company, and so endeavouring our own steadfastness; for how do we know but that he may seduce us, as well as we hope to regain him? but, it is a Pious endeavouring to restore such wandering Sinners, as have wandred either from God, their Father, or the Church their Mother, in a Spirit of Love and Charity: there is no reason, that to make sure of *Moderation*, we should let go our own integrity; that to shew our love to our Brother, we should forget that Charity which we owe unto our selves; that in keeping his, we should loose our own Peace; that in Love to any mens Persons, we should court their Vices, have their errors and their failings in admiration, and so much the worse, if it be because of advantage: 2 Tim. 1. 7. The same God, who hath given unto his Servants a *Spirit of Love*, hath given them likewise the Spirit of a sound, and of a *sober Mind*: Gal. 6. 1. Do we see any that is *overtaken with a fault*? herein consists our Christian *Moderation*, that we consider our selves, lest that we also be tempted; and out of a *Principle of good Nature* we must not venture to run out after him; but, saies the *Apostle*, *You, who are your selves Spiritual, do you restore such a one in the Spirit of Meekness*:

in the Parallel to my Text, *Titus* 3. 2. In whatsoever station of life God has placed us, we must labour to shew *all Meekness unto all men*; 2 Mac. 9. 2. Ἐπιεικῶς καὶ φιλανθρώπως. *Moderation* is a kind of holy *Philanthropie*, by which, abstracting some particular respects, nor so acceptable unto our selves, we can prosecute all with whom we have occasion to converse, with love, as Knowing them to be of the same Make with our selves; that they, and we are all of us in the Body; and yet for all this, every one of us must faithfully abide in that *Calling* wherein he is Called in the Lord, watching thereunto with all Diligence and Perseverance. After all that has been said, though *all men* have a right to our *Moderation*, the Holy and the Good, that they may rejoyce with us; the froward and the perverse, that they may be won by us; our friends, that they may go hand in hand with us; our enemies, that they may be reconciled unto us; those who are our Superiours, to whom we have submitted our selves, in the fear of God, our equals, with whom we do converse in the love of Christ; and our inferiours, to whom, an example of meekness and sobriety, alluring them to the wayes of holiness, by our affable, and acourteous Behaviour, in the strictness of a well-ordered Conversation; yet I say, though this Grace is so universally, so impartially to be made manifest unto all, there are *mollissima tempora*, certain times and seasons, in which it is most amiable, and it is part of *Christian prudence* so to exert it, that it may appear beautiful and lovely unto all in its proper season; the present circumstances are to be consulted seriously, least our *Moderation* do degenerate into a sordid and a sneaking

ing *compliance*; an *Holy Zeal* must sometimes have its perfect work, as well as *Patience*: when once *Remissness* gets the upper hand of *Order*, God himself is neglected, whilst his *Divine Offices* are perfunctorily, carelessly, and *slubberly* performed, when the *publike Solemnities* of Religion are, if not laid aside, yet so managed; as if they were altogether needless and to no purpose, the *Moderate Man* may *mourn in secret*, and by his *silence*, at such a time manifests his *prudence*; because it is an evil time; but, this seems to be, rather an opportunity for *courage* and *constancy* in the *Resolute*, that the world may see, that we are neither afraid, nor ashamed of that which some count *madness* and *folly*, that we are neither to be complemented by the *fly Politician*, nor *Hector'd* by the *prophane Atheist* out of that Faith which we have professed, and wherein we stand: In a word, this is our *Moderation*, when in affliction we are not froward, under discouragements we are not discontented, when we can love those who persecute us, and are ready to do good to those who do despightfully use us, when we count it all joy, that for righteousness sake, we are evil thought of, or evil spoke of, when we are not over-sollicitous of every ones good word; but, should God and his Truth require it, we can venture through a bad report, to shew our *Constancy* and *Perseverance*; and though the *Moderate Man* walks *circumspectly*, not as a *fool*, but as *wise*, endeavouring to approve himself to the *Consciences* of those, with whom he has to do, yet his heart doth neither mis-give him, nor reproach him; as his *humility* is conspicuous, so his *integrity* is solid; if he does approve himself; it
is

is that the Lord may commend the singleness of his heart, and the integrity of his Soul; even the Lord who is at Hand: And so I press to the

*Third and Last thing propounded (to wit)
How the Coming of Christ, either in the Flesh,
or to Judgment, is an Argument to us, to
improve this Grace of Moderation?*

The Lord is at hand; just now gone from us, lately appearing in our *Flesh*; And *he is at hand*, in like manner to come again; the day is approaching in which God will Judge the World, by the Man whom he hath ordained, even the Man *Christ Jesus*; and the *Apostle* doth in another place joyn both these together; (to wit) that the consideration of *Christ's first Coming* should have this effect upon us, that we live in a continual expectancy of his *Second*; Tit. 2. 11, 12. "*The Grace of God which bringeth Salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world, (Moderation is but one comprehensive word for all these) looking for that blessed Hope, and the glorious appearance of the Great God, and our Saviour Jesus Christ.*"

First, Let your Moderation be known unto all Men; the Lord is at hand, not far from every one of us, lately appearing in our *flesh*, having Sanctified our inclinations and affections, whilst he was subject unto like Passions with us, being in every thing tempted, as we are, yet without sin: we might indeed sometime have been foolish, deceived by,

and deceiving one another, *Status Natura Status Belli*, in this sense, we were by *Nature the Children of Wrath*; not only in relation to God, whom we had provoked, but also, in relation to each other, delighting in violence and oppression; But, *Tit. 3. 4.* After the kindness and love of God our Saviour toward Man appeared, we are freely justified by his Grace, and made Co heirs together according to the Hope of Eternal Life; and this is that which we must Persevere in, since we have believed on God, that we be alwayes careful to maintain good works, and those, such which are not in the least Destructive, but every way profitable unto men; let every one, that nameth the Name of Christ Jesus our Lord, depart from all iniquity.

Our Saviour in the Flesh, God incarnate in his Birth, throughout his Life, but chiefly at his Death, was not only a most successful example, but a prevailing argument for our Moderation.

First, His Birth was, the Son of Righteousness, arising with healing in his wings; it was through the tender Mercies *διὰ τῆς ἀγάπης τοῦ Θεοῦ*, through the Bowels of the mercy of our God, that the Day-spring from on high did visit us; and this is our Happiness consequential hereupon, that being delivered from our Ghostly, and our carnal Enemies, we may serve God without fear, in holiness and righteousness before him all the daies of our lives; this was the Angelical Hymn at his Birth, that as his coming into the World, was Glory to God

God in the *highest*, so it was in *Earth Peace*, *καὶ εὐδονία ἐν ἀρχαῖς αἰώνων*, and good will towards Men: nay further, that our Love upon this occasion might be raised to its due pitch, those words are not unfitly rendered by the *Vulgar*, *In terris pax hominibus bonæ voluntatis*, On earth Peace, unto Men of Good will. And now, shall our Saviour empty himself of his honour, that he may accomodate himself unto us, and we be puffed up one against another? are we not all of us now Brethren, doubtly dear unto each other, both in the Flesh and in the Lord? or rather, *in the Lord, who was made Flesh?*

Secondly, Nay, yet again, not only the fruit of his holy Mothers Womb, at his Birth, but the whole course of his Life was nothing else, but a continued labour of Love; could he do any good, were it to the poorest, and the meanest, to the basest, and unworthiest, it was his meat and his drink; he loved much, and therefore all along, though loaded with indignities, he forgave much, he had not where to lay his head, and yet he wrought Salvation where-soever he came; how glad was he, though in a crowd, that vertue went out of him! & in this chiefly was his humility conspicuous, in that he confessed and he denyed it not, that *He*, though the *Son of Man*, and so the first born of the whole Creation, came not to be *Ministred unto*, but to *Minister*, and to give his Life a Ransome for many: And are not we likewise to tread in his steps? is not this the Lesson which hence we are to take our, that the greatest amongst us, be in all good and vertuous offices, as it were a Servant unto all, re-

membring alwayes the words of our Lord Jesu Christ, that it is better to give than receive; we should therefore from his example be ready to give, and willing to communicate.

Thirdly, Yet once more, and chief of all, his *Death* was the Reconciling of the World unto God and to himself; all enmity was slain, when he hung upon the Cross, though bleeding and dying, he was the Prince of *Peace*; herein the love of God toward man appeared, in that while we were yet sinners and enemies, Christ died for us; And shall we be froward and peevish against one another, vexing and fretting our Brethren, for whom Christ died; the Legacy that he left us, the Boon that he procured for us, was *Love and Peace*; he could not die till he had expressed his Charity to the worst of his enemies, pitying their ignorance, and praying against their malice, *Father, forgive them, for they know not what they do*; And shall we live in contention, and in strife, as if we had no interest in this common Salvation, this unspeakable great Redemption; what shall I say? To observe the strange animosities and feuds, the contrivances and intreigs of Malice and of anger, by what arts they are industriously promoted, and wickedly fomented, even amongst those, who yet profess their Faith and Hope in one and the same Saviour, would make a man sometimes sadly to conclude, that such men are so desperately at variance amongst themselves, that they are loth to be reconciled in Heaven it self; these little think upon a Saviour, who has made an attonement for them; yea, and though he be sat down at the right hand of the Majesty
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on high, yet he is rising out of his place, to judge the World for their iniquity ; Oh ! why then is not our *Moderation* known unto all men, since the *Lord, coming to be our judge, is at hand.*

Secondly, *Christ coming to Judgment*, to take vengeance of all ungodly sinners for their wicked deeds, which they have ungodlily committed, is an argument unto us, that if we would then behold our Lord in Righteousness, and with comfort, be satisfied when we shall arise in his likeness, now in this time, we must tread the paths which he has traced for us ; follow Peace with, let our *Moderation* be known unto all men, the Lord is at hand, ---- *The Lord is at hand*, either in a particular, or in a general judgment ; for I find the Text Commented upon in both respects.

First, In a particular Judgment ; that is, the Lord is at hand, to visit upon the City *Jerusalem* all her iniquities, whose sad *Desolation* was to be, not only a fore-runner, but a clear Type of the last dreadful Doom : And this is the Paraphrase which the most literal and verbal Interpreters of the *New Testament-Text* doe give upon this, and the like expressions scattered and dispersed, especially, throughout the *Epistolical writings*. Christ had fore-told the Destruction, both of the City, and the Temple ; and this was the expectation of the Christians, looking for the accomplishment of that Prophecie, assuring them, that true was the word which their Lord had spoken, and that with so much vehemence and eagerness, that when he fore-told the thing, he said, *That Heaven and earth*
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possibly might, but not a little, an *idea* of the word which he had spoken, should pass away; and verily, saith our Saviour, *This Generation shall not pass away until that all these things be fulfilled*: this therefore being the general expectation of the *New Converts* unto Christianity amongst the *Gentiles*, that *Jerusalem's extirpation* was nigh at hand, and that their *Destruction* was to be a day of *Re-tribution*, wherein God would recompence unto the People of the *Jews*, all those injuries and Persecutions which they had raised against *Christ* and his *Apostles*, in the Plantation of the *Gospel*; When you see these things come to pass, lift up your heads with joy (saith our Saviour) for the day of your *Redemption* draweth nigh; that is, in the *Letter*, you shall be *Redeemed*, not unlike *Israel* of old, from *Egypt* and the House of Bondage, God shall render tribulation to those that trouble you, and my *Gospel* shall run and be glorified, it shall be *Salvation* to the ends of the earth; And so the Advice in the Text is very much a word in season, that the *Christians* be not high-minded, but fear, lest they likewise perish; let their *Moderation*, their universal Love and Charity, their impartial pity and compassion, be known and extended unto all Men, yea, though they have been violent enemies, and cruel, bitter Persecutors, for the *Lord*, in his particular judgment to the *City and Nation* of the *Jews*, which they all so much look for, is even now at hand.

And is not this Lesson a suitable, serious, and reasonable advice to us likewise? The Lord is at hand; Nay, his hand has been hard upon us, in the day

day of his fierce anger he opened all his hand ;
 How has the City of *David* amongst us, even the
 City of our Fathers Sepulchres, been laid waste,
 and our *Jerusalem* been made an heap of stones !
 The *Fire* of God has burnt, and it has consumed,
 God spared not so much as his *Foot-stool* in the day
 of his wrath ! not his Temple, nor his foot-stool
 there, not the places where the steps of a Divine
 presence might be traced ; were we not almost set
 forth like the *Cities of the Plain*, which the Lord
 destroyed, for an example of terrour, and astonish-
 ment to the world round about us, suffering in the
Type, and the *Representation* of it, the Vengeance
 of *Eternal Fire* ? surely, except the Lord of Hosts
 had left us a very small remnant, we should have
 been as *Sodome*, and we should have been like unto
Gomorrab : And now, after all this fore evil which
 is come upon us, would we have our breaches made
 up, and places restored unto us to dwell in ? would
 we have the Walls of our City, and of our Temples
 raised again ? *Love* and *Charity* is the best *Cement*
 in the Mortar, this is the bond of all perfection,
 even of the Perfection of beauty and of safety :
 Our Hope is, that the *Line of Confusion* is not ut-
 terly stretched out upon us ; and our care must be,
 that in our compassionate sorrows on the miseries
 of the afflicted, without an evil eye, either upon
 injuries received, or sins committed (which we are
 too willing to remove every one from himself)
 our Bowels be enlarged impartially, and indifferen-
 tly to any object of mercy which Providence shall
 offer to us ; what ? is judgment begun at the house
 of God, and in the City of *David* ? laying aside
 all animosities, uncharitable surmises, and wicked
 speaking,

speaking, let every one put to his helping hand, that so the City may once more be called *Bethlehem*, an House of Bread, because of the *Show-bread*, even the Bread of our God, continually to be offered up, and dispenced in it; for, unless such be our *Moderation*, and it be made known unto all men, we have just cause to fear, that our God is still at hand, his hand, not turned away from us, but his Arm of Vengeance stretched out still; or, if Wrath overtake not our hard-hearted uncharitableness here, the Day is coming, in which, it will be too late to ask, neither can we presume upon any pity; for, as has been our *Moderation*, our Love and *Charity* one to another, so shall be at that dreadful day our Final Doom; Ye have not clothed, nor fed, nor visited, nor Ministered to the necessities of the afflicted, therefore Go ye Cursed; And this brings me to the

Second and last observable, that the coming of Christ to judgment, as it shall be a General, Universal, and a Final Doom, is an argument unto us, that our *Moderation* be known unto all men: So that, what the Apostle useth in another Place, as a Motive to constancy in the Faith, is here an incitement to Unity and to Peace in Conversation; 2 Thess. 2. 1. We beseech you, Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that you be not soon shaken in your Mind; yea, and by the same coming of our Lord Jesus Christ, by the same collection of the Saints together in one unto him, we beseech you Brethren, be pitiful, be courteous: And is it not high time that we should cease from wrath and anger, from evil speaking, and from evil thinking, from back-
biting

biting and back-sliding, since that our Great and common Salvation is now nearer, than when we first believed: *Rev. 16. 15. Behold, saies Christ, I come, blessed is he that washeth, and keepeth his Garments, lest he walk naked, and they see his shame;* would we put on the garment of praise at that Day, let us be clothed with humility now; though *humility be modest and bashful*, yet it is Covering and Fence sufficient against everlasting shame and contempt: They who do abuse this Christian Grace of *Moderation*, are great pretenders unto Liberty; but as for us, in the Love of men, and in the fear of God, let us so speak, and so do, as those who shall be judged by a Law, that so the Law by which we shall be judged, may be to us, what really it is in it self, a *Law of Liberty*; ---- *A Law of Liberty*, when we shall be delivered from our earthly Prisons, and without obloquy, shall be brought out of those Prisons, to Reign in the more glorious Liberty of the Sons of God.

The *Sum, Conclusion, and Application* of all, is briefly this: Let your Moderation be known unto all men; *the Lord is at hand*:

That is, the Celebration of his *Nativity* is now approaching, and his *Coming* unto Judgment is every day hastning; let us so commemorate the *First*, that we have all the while a continual Remembrance of the *Second*: our Moderation let it be known; be in perfect Charity with all men: The Constitutions of our Church oblige us to begin that solemnity with a *Sacrament*, and that is a *feast of Love*: again, our *Moderation*, let it be known

known, even in our *pleasures*, and our *recreations*; twelve dayes are allotted us for rejoycing, not one of them for chambering, or wantonness, for riot or excess; is not this the *Feast* which God has chosen, to deal our Bread unto the hungry, to give gifts unto the poor, a portion to six and to seven, to have our hearts and our hands open to the needy, not to throw away that substance which God has given us by the shaking of our elbows. I do confess, that we serve no hard Master: and times of joy, are times of *indulgence* too, we may eat our bread with chearfulness, and drink our wine with a merry heart; yet let the World see, that we can be *Moderate*; let the *B. Sacrament* which we shall receive upon the first day, be a restraint upon us, that we run not out to excess in any of the rest: Oh! Why should we entertain the *holy Child Jesus*, yet once again in a stable? with our filthy lusts, and our beastly sins about us? This is to celebrate his Birth, and at the same time to renew his Death, Crucifie the Lord of Life again a fresh, and put him to an open shame! whatever therefore may be the Ecstasical raptures, either of *serious Melancholy*, or *profuse Joy*, let us be careful that they do not degenerate either into *Prophaneness*, or *Enthusiasme*, a *Moderation* betwixt both will do well; that so, neither a *morose reservedness*; a grim *preciseness* on the one hand, a *debauched licentiousness*, a *drolling rude Atheisme* on the other, do transport us to do those things which are not convenient: in a word, while we keep *Christmas*, we are to think upon the *Advent*, just gone before, upon the *Lent*, presently to follow after; the *Feast* shall be no sooner over, but the
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Church will call us to *Sorrow, Mourning, and Penance*, Oh ! that we could be sober and watchful, that the reckonings betwixt God, and our own Souls, may be kind and easie ; the *Feast*, we see, is ushered in with the *Apprehensions* of future judgment ; let therefore our *Celebration* of the first *Coming* of Christ, in the time of this Mortal Life, in great *Humility*, be no other than our pious, and earnest expectation of his *second appearance*, when in the Last Day he shall Come in his glorious *Majesty* to judge both the quick and the Dead ; that so this may be the result of all our pious *Festivals*, and *Festival Solemnities*, especially this of the *Nativity*, Christ, as it were *New-borne*, formed in us, and we *Regenerate*, and *Born* again to him, and so this to be unto us, the *Hope of Glory*, whilst our fruit is unto *Holiness*, The end of all will be *Everlasting Life* : Thus our *Blessed Apostle* has backed his advice in the Text with a *Promise* ; Let your *Moderation* be known unto all Men ; ver. 7. And the Peace of God which passeth all understanding, shall keep your Hearts and Minds, through Christ Jesus our Lord, who is the Prince of our Peace, who with the Father of all *Mercy*, and the Holy Ghost the *Eternal Comforter*, Liveth and Reigneth *One God*, even the God of *Consolation*, now and ever ; To whom be Glory, Dominion, and Adoration given throughout all Ages, in the Church, by Christ Jesus, Amen ; Amen.

F I N I S.

ERRATA.

PAge, 40. diligent. p. 48. dele Secondly. p. 51. Upper-Chambers. p. 54. Vers. Æthiopic. p. 69. recover our first Love. p. 71 dele destructive, &c. p. 75. heard, *ibid.* εἰς ἀνδραγος. p. 82. persecution. p. 94. their backs. p. 87. catum exert. p. 107. reception of the Gospel. p. 108. Orders of Men. p. 118. were there not. p. 120. visibly terrible. p. 127. Boar out of. p. 139. against Providence. p. 143. heel: *ibid.* μεθοδῶσαι τῆς. p. 160. exclude you (or us) that, p. 162. two such potent. p. 166. dele affected. p. 169. ζῆλεσαι. p. 176. dele as. p. 180. wish that they would. p. 186. ἰγχεῖσαι. p. 205. serve our God. p. 209. then it is bad. p. 211. pretend the impulse. *ibid.* or ruling. p. 213. dele ἐν τῇς ἰδίας. p. 216. they left. p. 217. received from. p. 220 the Multitude. p. 227. our thoughts. p. 236. dele (2). p. 239. ὡχασθῆν. *ibid.* τὸ Ἐπικαῖς. *ibid.* Hefych. p. 247. reception. p. 248. endangering.



